

University of San Diego

Digital USD

Southern Cross Newspaper

Diocese of San Diego Collection

10-9-1975

Southern Cross 1975, Volume 63 No. 40

Diocese of San Diego, California

Follow this and additional works at: <https://digital.sandiego.edu/southern-cross>

Digital USD Citation

Diocese of San Diego, California, "Southern Cross 1975, Volume 63 No. 40" (1975). *Southern Cross Newspaper*. 145.

<https://digital.sandiego.edu/southern-cross/145>

This Newspapers is brought to you for free and open access by the Diocese of San Diego Collection at Digital USD. It has been accepted for inclusion in Southern Cross Newspaper by an authorized administrator of Digital USD. For more information, please contact digital@sandiego.edu.

Canon Law Society meets

Canonists told: 'Social justice Church's task'

By Michael Newman

Canon lawyers were told at Hotel del Coronado that the sacredness and the social aspects of each person must not be forgotten in a search for social justice.

Father J. Bryan Hehir, director of the U.S. Catholic Conference division of justice and peace, told more than 300 delegates in San Diego for the 37th annual meeting of the Canon Law Society of America that "Catholic teaching affirms that a person is both sacred and social," and this is more important than "relevance" in applying social teachings.

IN THE OPENING major address of the annual meeting, Father Hehir reminded canon lawyers of the Vatican II documents *Gaudium of Spes* and *Lumen Gentium*, giving a close analysis of their parallels in the field of social justice.

He said it cannot be emphasized too much "that the social ministry of the Church is a religious ministry, with a meaning and a message." The fostering of unity in the human family is constant task of the Church.

He said we have moved through several stages of Catholic social teaching, from the pontificals of Leo XIII and Pius XI, then to those of Pius XII and "today we are moving through to the 'internalization' of Church teaching.

"**BEHIND ALL** questions of justice lie the questions of meaning and motivation," he said. "*Gaudium et Spes* was not just an event in Church history, it initiated a process. Where do we stand 10 years later?" he asked. "The social ministry is clearly a part of the Church."

The Church, he added, "must not only be an agent of justice in society, but a sign of it. She will be judged by the way she fulfills these functions in her own life—it is all a question of moral consistency."

On the rights of women in the Church, Father Hehir said there "is a particular

Turn to page 3



CHURCH LAWYERS AT MASS—The grand ballroom of the historic Hotel del Coronado, San Diego was transformed into a church Oct. 7 as the members of the Canon Law Society of America attended the first of three Masses offered at their annual meeting there. Above, Auxiliary Bishop Gilbert E. Chavez, seated, far right, was principal concelebrant at the Mass. Father John Finnegan of Boston, standing at far left, foreground, offering the chalice to fellow priests, is president of the society.—SC photo by Dan Pitre

Women in the Church report

Canon Law attacked for 'inequality'

In a strongly worded report on the status of women in the Church, the Canon Law Society's committee attacks Canon Law itself for "inequality"

Presented to the 37th annual meeting of the Canon Law Society of America at Hotel del Coronado, San Diego, the report was

prepared by a committee headed by Sister Lucy Vazquez, OP, and consisted of three sisters and a priest.

"**THERE ARE** innumerable canons in the code which place women in an inferior position," the report states, noting codes which separate men from women in churches, stipulating where they are to sing from and the question of dowries for women religious.

"While there are two canons dealing exclusively with confessors for men religious, there are eight canons which carefully define regulations for women religious," they claim.

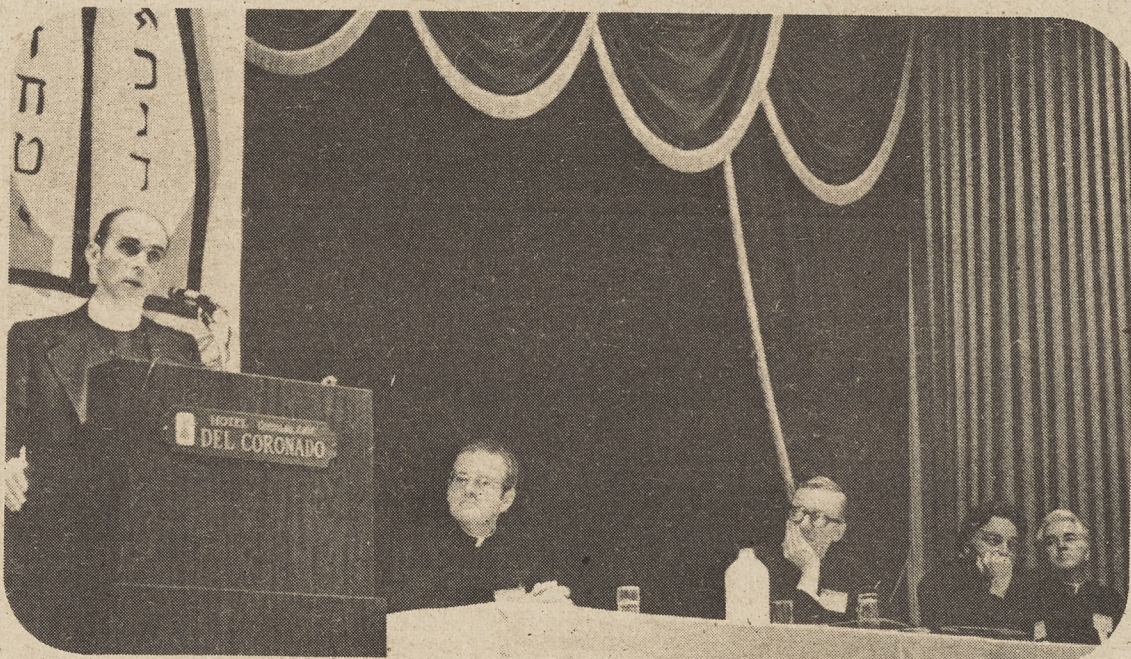
"The realization is growing that the view of ministry as preeminently sacerdotal is not necessarily incompatible with admitting women to the apostolic succession of orders," the report claims.

IT CRITICIZES the Pontifical Commission for the Revision of the Code of Canon Law for "preserving inequalities" and also the U.S. bishops' statement on a "theological approach to the ordination of women". (See page 13.)

The committee recommends that changes should be made in Canon Law which limits ordination to validly baptized men.

The report concludes that "it cannot be denied that in the law and life of the Church there is tension concerning the role of women.

"It is evident from the life of the Church that change is a means by which tension can be relieved. If the Church is to be true to its calling, it must respond to the challenge from society and the challenge from other Churches."



CANON LAWYERS HERE—Father J. Bryan Hehir, director of the United States Catholic Conference division of justice and peace, speaks to the opening session of the 37th annual meeting of the Canon Law Society of America, at Hotel del Coronado, San Diego, backed by the society's emblem. Listening, from left are: Father Thomas Lynch, conference chairman; Father John Finnegan, president of CLSA; Father Donald Heintschel, executive coordinator; and Msgr. I. Brent Eagen, chancellor of San Diego, the host diocese.—SC photo by Michael Newman

Around the diocese



Bishop Leo T. Maher:

Monday, Oct. 13, St. Patrick's seminary, Menlo Park, meeting of faculty, bishops and vocations directors.

Saturday, Oct. 18, 9:30 a.m., U.S. Grant Hotel, San Diego, California Pro-Life Conference general assembly.

Saturday, Oct. 18, 3 p.m., University of California at

Riverside, Youth Day Mass.

Wednesday, Oct. 22, 8 p.m., Sheraton Airport Inn, San Diego, Diocesan Council of Catholic Women convention.

Friday, Oct. 24, 2 p.m., St. Mary of the Desert Hospital, Apple Valley, dedication of new surgical pavilion.

Friday, Oct. 24, 6 p.m., University of San Diego, Clergy-Alumni Night.

Saturday, Oct. 25, 6:30 p.m., St. Therese of the Child Jesus church, San Diego, Italian Catholic Federation Bishop's Day Mass and dinner.

Father Richard Duncanson
Secretary

* * * *

St. Didacus altar society, San Diego, card and game party, Saturday, Oct. 11, school hall, 12:30 p.m. Details, reservations: 282-9558, 282-0957.

St. Mary Magdalene, San Diego, Mass commemorating anniversary of the Miracle of the Sun, 1917, sponsored by Blue Army of Our Lady of Fatima, Monday, Oct. 13, 8 a.m. Details: 276-3693.

Our Lady of the Sacred Heart, San Diego, "October Fest" festival, Saturday, Oct. 11, 10-10; Sunday, Oct. 12, noon-9 p.m. Games, booths, carnival rides.

Our Lady of Grace, El Cajon, Bible study classes, Thursdays, 7:30 p.m., in the church. Schedule, details: 469-3877.

St. Pius X, Chula Vista, country dinner dance, Saturday, Oct. 11; chicken dinner, 7-8 p.m., square dance, 8-12; \$3 donation to diocesan mission in Mexico. Details: 420-5913.

Fifth annual Pro-Life Conference, U.S. Grant Hotel, Friday-Sunday, Oct. 17-19. Details: 232-3121.

St. Patrick's, San Diego, annual fall festival, Saturday-Sunday, Oct. 11-12, noon-9 p.m. Italian spaghetti dinner, music, entertainment, games of fun and skill. Free admission.

Mercy Ball and fine arts auction, Saturday, Oct. 25, Hotel del Coronado, benefit for San Diego's Mercy Hospital and the pediatric unit. Details: 463-1191.

St. Theresa, Palm Springs, "Life in the Spirit" seminars, Thursdays, 7:30 p.m., parish auditorium, through Oct. 23. Details: 347-1196.

Our Lady of Solitude, Palm Springs, "Biblical Aspects of Synod II, policies and summaries of the commissions," Wednesdays, Oct. 15 and 22, 8 p.m., auditorium. Details: 325-3816.

St. Augustine high school, scripture class taught by Father Jerry Bevilacqua, OSA, Mondays, beginning Oct. 20, 7:30-9:30 p.m.

Our Lady of Guadalupe, San Diego, bazaar, Saturday-Sunday, Oct. 11-12, 1-10 p.m. each day, Mexican food, booths. Dance 8 p.m.-1 a.m. Saturday, El Cortez Hotel. Details: 233-3838.

Immaculate Heart of Mary, Ramona, turkey dinner, bazaar, bake sale, Sunday, Oct. 12, noon-6 p.m.

Stalpar Club, San Diego, beach party, noon, Saturday, Oct. 11, De Anza Cove, Mission Bay. Bring own food and drink.

Immaculate Conception Fraternity, Third Order of St. Francis, meeting, Sunday, Oct. 12, 2 p.m., St. Joseph's Cathedral. Details: 298-7038.

USD recently awarded first place for "Best Maintained School or University Grounds" in 1975 annual national competition sponsored by the Professional Grounds Maintenance Society.

Court Mother of Divine Grace, CDA, meeting day changed to third Wednesday of the month: 1 p.m. Oct. 15, Ocean Beach Women's Club.

La Jolla DCCW, meeting noon Tuesday, Oct. 14, Sacred Heart, Ocean Beach, church hall; hosted by Court Mother of Divine Grace, CDA. Reservations: 223-1571, 223-8347.

St. Ann, Needles, book fair presented by Merchants of Light Christian bookstore, Carlsbad, Saturday-Sunday, Oct. 11-12. Details: 729-1780.

"Bayside Home Helps," new senior citizens' agency, counseling, transportation and escort service; referrals for other services; 2187 Ulric St., Linda Vista: 292-7994.

California State court, CDA, annual district meeting for diocese, Saturday-Sunday, Oct. 11-12, Mission Valley Inn, San Diego.

Ladies of the Immaculata, bus trip to J. Paul Getty Museum, Los Angeles, Friday, Oct. 24. Details: 296-6321.

"New Perspectives on Aging," seminar for clergy only, Thursday, Oct. 16, 9:15 a.m.-3 p.m., Balboa Park, Casa del Prado.

Muscular Dystrophy Association, San Diego-Imperial chapter, free flu shots for those afflicted with muscular dystrophy and related neuromuscular diseases. Details: 291-4555.

Cedar Community Center, interpretive dancing presented by Project Vanguard group of Westminster Presbyterian church, Thursday, Oct. 16, 1:30 p.m., 320 Date St., San Diego.

Order of Alhambra's annual memorial Mass was held recently at Immaculate Conception, Old Town. Celebrant was Father William Gold, chaplain.

Blessed Sacrament, San Diego, rummage sale and bake sale, Saturday-Sunday, Oct. 25-26, 8 a.m.-5 p.m. each day. Details: 583-6600.

Italian Catholic Federation, St. Francis branch, Vista, Halloween masquerade ball, Friday, Oct. 31, Twin Inns, Carlsbad. Details: 443-1185.

San Diego County Ecumenical Conference, luncheon, Monday, Oct. 20, First United Methodist church, San Diego; Dr. Claire Randall, speaker. Details: 232-6385.

University High School, San Diego, parents' night and open house, for parents of sophomores, juniors, seniors; Wednesday, Oct. 15, 7:30 p.m. in gym. Details: 298-8277.

University High School Parent Association, open meeting Tuesday, Oct. 21, 7:30 p.m., religious education center. Details: 298-8277.

St. Therese social center, Allied Gardens, special Mass for mentally retarded, their families and friends, followed by social hour; Sunday, Oct. 19, 3 p.m. Details: 291-7614.

Hefernan Young Ladies Institute, seminary bourse, dessert card party, Saturday, Oct. 25, noon, Oneira Women's Club, 4649 Hawley Blvd., San Diego. Details: 583-0649, 239-2770.

Youth Day '75, for high school, college students and young adults, Saturday, Oct. 18, UC Riverside. Details: 291-7614.

Closing time for "Around the Diocese" items is Friday noon, the week before the event.



FAMILY CELEBRATION—Raymond O'Donnell, left, was recently pronounced an Extraordinary Minister of the Eucharist at St. Rose of Lima, Chula Vista. With him are his wife, Helen, lector at the Mass; and son, Father Gerard O'Donnell of Holy Family, San Diego. Father O'Donnell concelebrated the Mass with Msgr. Daniel J. Ryan, pastor of St. Rose; and Father Gerald Palcheck of St. Charles, Imperial Beach.

!!CORRECTION!!

Due to an error on the part of the Pacific Telephone Co. the following listing was omitted from the yellow pages of the 1976 San Diego Directory under Podiatrist (foot specialists) pg. 794.

Dr. Lionel Kokler
306 Hawthorn 239-5131
corner Hawthorn & 3rd

Kindly clip, and paste on your yellow page 794.

MIRRORS

Made to Order

- Mirrored Wardrobe Doors
- Custom wall mirrors
- Special Discount to Southern Cross Subscribers

Free consultation and estimates **440-3105** Contractor Sales Co. 465 Vernon Way, El Cajon

Southern Cross

Publisher: **Bishop Leo T. Maher**
Editor-Manager: **Michael C. Newman, Deacon**
Assistant Editor: **Richard McMunn**

Published every Thursday except the last Thursday of July and December.

Serving the Catholic communities of Imperial, Riverside, San Bernardino and San Diego counties. Subscription: \$6 yearly.

Alcala Park San Diego, Calif. Phone: (714) 298-7713
Mailing address: P.O. Box 81869 San Diego, CA 92138
2nd class postage paid at San Diego, Calif.

CHANGING YOUR ADDRESS?

If you change your address, please attach your old label from the **Southern Cross**, and complete the form for your new address. Allow up to three weeks for the change to take effect.

attach old label here

New Address:
Name.....
Street.....
City and State..... Zip.....
Send to: **Southern Cross**
P.O. Box 81869
San Diego, Calif. 92138

IMPORTANT ANNOUNCEMENTS*

Parishes and church organizations in San Diego County are invited to publicize, free of charge, fund raising events, bazaars, dinners and other sponsored happenings in these advertising columns. Announcements accepted on a first-come, first-served basis. For reservations, please phone 298-7713.

* Space for public service announcements is paid for by the funeral homes listed below.

UNIVERSITY OF SAN DIEGO AUXILIARY'S
"FASHION-TENNIAL"
Annual Fashion Show and Luncheon
Tuesday October 14 Hilton Inn
Benefit: Student Aid Program
Reservations: 273-3331

EL CAMINO MORTUARY & MEMORIAL PARK
Everything in one place
9450 Carroll Canyon Rd. San Diego, Calif. 92121 Phone: 453-2121

BENBOUGH MORTUARY
711 Date Street
San Diego, Calif. 92101
234-5144

BERGE-ROBERTS MORTUARY
607 National Avenue
National City, Calif. 92050
474-6565

BONHAM BROTHERS MORTUARY
1770 Fourth Avenue
San Diego, California 92101
Phone: 232-5113

BONHAM BROTHERS RAMONA MORTUARY
628 Main Street
Ramona, California 92065
Phone: 789-1678

CORONADO MORTUARY
171 "C" Avenue
Coronado, Calif. 92118
Phone: 435-4114

CYPRESS VIEW MORTUARY
40th Street at Imperial Avenue
San Diego, Calif. 92113
Phone: 264-3169

EL CAJON MORTUARY
624 El Cajon Blvd.
El Cajon, California 92020
Phone: 442-6678

ENCINITAS MORTUARY
340 Melrose Avenue
Encinitas, Calif. 92024
Phone: 1-753-1143

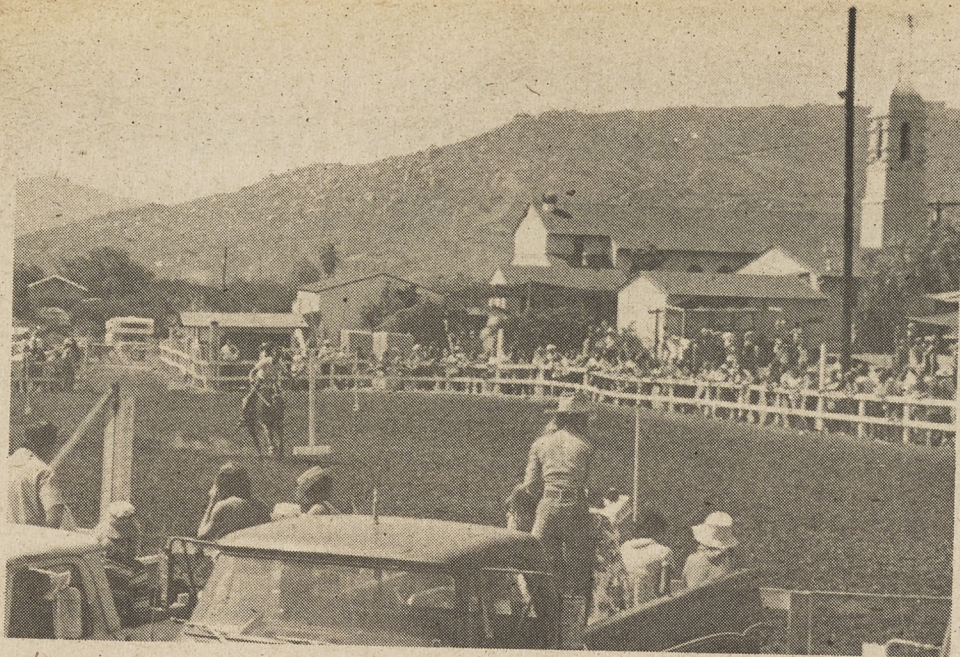
ERICKSON-ANDERSON MORTUARY
8390 Allison
La Mesa, Calif. 92041
Phone: 466-3297

JOHNSON-SAUM & KNOBEL MORTUARY
1408 Fourth Avenue
San Diego, Calif. 92101
Phone: 232-6168

LA JOLLA MORTUARY
7654 Herschel Avenue
San Diego, Calif. 92037
Phone: 459-2929

LEWIS COLONIAL MORTUARY
3051 El Cajon Blvd.
San Diego, Calif. 92104
Phone: 283-7211

FOR FUNERAL INFORMATION, PHONE OR WRITE THE NEIGHBORHOOD MORTUARY OF YOUR CHOICE.
Catholic personnel to serve you



JAMUL HORSEPLAY—Horsing around is serious business for parishioners at St. Pius X church, Jamul. Once a year they sponsor a pit barbecue and gymkhana that has become "a community tradition". Above, in the parish gymkhana [games on horseback] ring, behind the church, a contestant launches full gallop into the balloon spearing contest last Sunday.—SC photo

At Jamul parish

'Horseplay' is annual event

Southern Cross Reporter

JAMUL—A church parking lot crammed with livestock trailers and pick up trucks is not an ordinary sight, but "horsing around" becomes serious business at least once a year for the people of St. Pius X parish here.

Each year the parish stages its annual pit barbecue and gymkhana (games on horseback) and the parishioners put a lot of hard work and dedication into making it successful, according to Father Martin Keegan, St. Pius X pastor.

"**OUR PARISH** is small and to make ends meet we have to have some kind of fund-raising event," Father Keegan said.

"Because Jamul is horse country, it seemed only natural to combine horsemanship with our pit barbecue," he explained.

Consequently, three years ago, parishioners built a gymkhana ring on the church grounds and the annual Western dinner became "The St. Pius X Annual Gymkhana and Pit Barbecue".

LAST SUNDAY the event drew more than 80 participants who moved their horses, often at full gallop, through events such as

Balloon Spearing, Bow Tie and Musical Hats.

"The gymkhana is not just Catholic-oriented, the whole community gets involved," according to Deacon William Clarke, who serves at the parish. "It has become a Jamul tradition."

He noted that area businessmen sponsor individual events and provide the ribbons given to winners.

IN FUTURE years parishioners hope the St. Pius X gymkhana will be bigger and better. By next year they hope to build a new ring twice the size of the present one.

"Then we can be sanctioned by the California and Southern California Gymkhana Associations and our event will become official with event winners chalking up points in statewide gymkhana competition," Deacon Clarke said.

Although Father Keegan is delighted with the annual "horsing around", he was somewhat aghast at the suggestion that he ride in some events.

"Deacon Clarke is quite good on a horse and does compete, which takes care of physical clerical participation," he chuckled.

High schools to focus on life

Principals of the nine Catholic high schools in the diocese met recently to coordinate efforts for a new emphasis on the right to life and for the diocese-wide Bicentennial observances.

The meeting, at the office of education, Alcala Park, also attempted to see if there is some way to work towards co-related school calendars throughout the diocese, but found that owing to alignment with local public school calendars, there are problems.

DR. H. GILES Schmid, superintendent of schools, gave principals resource kits for high school use by the Right to Life League of Southern California, urging a new and broader commitment to total right-to-life issues in the school curricula.

Resource kits for Bicentennial observances, from the U.S. Catholic Conference and the National Educational Association were also distributed.

Schools represented at the meeting included: Aquinas, San Bernardino; Notre Dame, Riverside; San Luis Rey Academy; Vincent Memorial, Calexico; Rosary High, San Diego; Academy of Our Lady of Peace, San Diego; University High, San Diego; Marian High, Imperial Beach; and St. Augustine's, San Diego.

PRINCIPALS heard a report from Ned Wilson, academic vice-principal, St. Augustine High, on progress of a recently formed association of high school department heads. This group is endeavoring to clarify the role and opportunities for departmental leadership.

Other matters discussed included recent HEW guide-

lines regarding eliminating sex-based discrimination in schools. The new federal law applies only to schools receiving federal financial assistance, and the guidelines cover equal treatment of students and staff, but do not affect admissions policies, according to Father William Sullivan, OSA, assistant superintendent.

Cassette tape library set up for priests by clergy education office

Southern Cross Reporter

Cassette tapes on a variety of religious topics will be available to priests throughout the diocese through the diocesan Continuing Education for the Clergy office.

According to Father William Ortmann, director, the tape library will be housed in Father Gerald Butler's office at the Center for Christian Development in San Bernardino.

"**PLAYING** A tape in the car while driving is one way to use up lonely hours on the road," Father Ortmann said.

"These tapes can afford priests the opportunity to hear the thoughts and views of leaders and thinkers in fields pertaining to the priestly ministry," he explained.

A yearly membership fee of \$10 allows a priest to borrow cassettes, and a listing of available tapes will be mailed to each subscribing member.

AMONG TOPICS covered by tapes now on hand are scripture, morality and values, theology, sacraments and liturgy, psychology, prayer and teacher education.

For \$5 more, a special membership provides for the automatic mailing of one tape per month chosen from the existing library and from new purchases as they are made.

More information can be obtained from Father Butler, 459 W. 17th St., San Bernardino, 92405; phone 882-1776.

Proposed by Synod

Bishop okays new diocesan communications commission

The diocese will add another new commission to its list when one for communications is set up as a result of the diocesan Synod recommended policies.

Following proposals to establish a pastoral council for the diocese and commissions for Spanish-speaking, blacks liturgy and worship, Bishop Leo T. Maher has accepted the proposal to have a diocesan communications commission.

An implementation committee has been named, headed by Father Eugene Fischer, of the diocesan office of radio and TV, to work out details of membership and constitution of the new commission. Father Fischer has been joint chairman of the Synod's communications commission, one of the 14 whose reports are now being considered by the bishop.

The bishop also accepted a policy statement from the Synod that each parish should have its own communications commission, if possible as a committee of a parish council. This committee would be responsible for everything in parish communications from newsletters and billboards to welcoming committees and press relations.

A third policy accepted by the bishop from the Synod communications commission

supports the continuance of the **Southern Cross** diocesan newspaper "optimum cover plan" by which it is circulated to Catholics in parishes throughout the four-county diocese. The bishop recommends that the plan should be reviewed by the commission and discussed with the senates of priests and Sisters.

IN OTHER Synod matters, parishes are now preparing for the final stage of the two-year series of meetings and discussions at all levels which have resulted in the policy recommendations being made to the bishop.

The final "wrap-up" sessions in parishes are to be

held during the period Oct. 12 through 26, according to Father Phillip Straling, executive secretary of the Synod.

Special Masses and prayers on the Sundays will be linked to the final weekday sessions of parishioners who will vote on the remaining policies still to be cleared by the 14 commissions.

The official end of the Synod will coincide with the Bicentennial celebrations and diocesan congress next February, culminating in a Mass to be attended by thousands, with Bishop Maher as principal concelebrant. This will be at the Golden Hall of the Community Concourse in San Diego.

CDA readies for district meet

The California State Court of Catholic Daughters of America will hold its annual district meeting for the diocese this weekend, Oct. 11-12, at Mission Valley Inn, San Diego.

Court Our Lady of San Diego will host the meeting, under chairmanship of Mrs. Florence Curtis and Mrs. Betty Tyrpin.

Business to be discussed includes:

—support of the Right to Life League and volunteer assistance in Life Lines;

—endorsement of U.S.

Senator Strom Thurmond's bill to regulate the quality of television programming;

—opposition to another proposed Senate bill allowing anyone to provide contraceptives to minors without parental consent; and

—participation in Bicentennial and programs of spiritual renewal to prepare for the 41st International Eucharistic Congress next year.

Attending the workshops will be State Chaplain Msgr. Ernest Gualderon of Long Beach.

Canon lawyers told

'Social justice Church's task'

From page 1

urgency regarding the possibilities in the United States" in this respect, and a pastoral necessity which calls for it to be a model of operation for the entire Church.

"**I WOULD** argue that every serious social issue requires some medium of advocacy, and over the question of women in the Church the advocacy agency could be the Canon Law Society of America."

In his presidential report to the CLSA convention Father John Finnegan repeated advice given him by the Apostolic Delegate to the U.S., Archbishop Jean Jadot: "The best way to get change in the Church is to appeal to

the compassion of the bishops of the Church."

He said two areas of particular concern to the society are minorities and the status of women. "These are two areas where we should continue support and encouragement," he told delegates.

"**NO ISSUE** IS more pressing than that of the status of women," he added. "The time has arrived for us to be fully involved in the work of groups such as women."

Auxiliary Bishop Gilbert Chavez was principal concelebrant at the first of three Masses during the convention.

In his homily, which he described as "reflections and

truths" given to him by the Chicano community, Bishop Chavez said they appreciated life more than law, and that laws that do not enrich life are "useless".

"**CHICANOS** have a great respect for personal freedom," he told the canonists, "and they feel very greatly the intensity of life. They are willing to challenge life, and they put their faith in God and in the after life," Bishop Chavez said.

Seminars during the four-day convention dealt with moral certitude, chancery practice, sacramental law and premarital preparation. There were also sessions on minorities and canon law, nullity of marriages and women in the Church.



CANON LAW MEET—Informally gathering prior to the 37th annual convention of the Canon Law Society of America at Hotel del Coronado, San Diego, are, seated from left, CSLA President Father John Finnegan, Vice President Father John Lynch and Executive Director Father Donal Heintschel. Standing are Msgr. I. Brent Eagen, diocesan chancellor, and Father Thomas Lynch, convention chairman.—SC photo

The Pope speaks

Pray for peace

Why pray for peace? Because in many places it is disturbed, compromised and offended in those principles and methods on which it must be founded. We mean the principles of human brotherhood and the methods of justice discussed and defended by reasonable negotiations, not by tyranny or the murderous violence of arms.

We can say the same of the public order, today dishonored by episodes of wicked delinquency and disturbed by hatred degenerating into barbarous attacks and collective passions. Let us pray for peace. This presupposes that each of us should work for peace in the first place.—To Catholics of Rome

Undivided Church

Finding a better expression of the faith to correspond to the racial, social and cultural milieu of peoples is necessary. Nevertheless, it would be dangerous to speak of diversified theologies according to continents and cultures.

The content of the faith is either Catholic or it



is not. The Christian faith must always be understood as the identical, essential and constitutional patrimony professed by the authentic and authoritative tradition of the one true Church.—To African bishops

True theology

Theologians must have the proper freedom which is indispensable to their work. But this freedom is not identical with the academic freedom of the profane sciences.

Theologians can never conceive of themselves as a special-interest group or as an alternative to the teaching authority of the Church. Theology is not a private matter; that which is not in and for the Church is no longer theology.—To theologians of Louvain University Belgium

We were talking by Enid Lanyon

We were talking...about the impact of being part of a Christian community and the personal reinforcement and sense of identity that such participation ought to bring.

There is, of course, little point in belonging to a community—of whatever kind—unless one takes part in its activities, supports its aims and comes to know the people concerned in a way that is different from the way we know anyone else. We are known to our families, for instance, and know them, in a different way to the way we know people with whom we work.

OUR SPECIAL circle of friends, too, has different inter-relationships from the larger, more impersonal circle of acquaintances. And there is the unique rapprochement between people of common religious affiliation.

Those with whom we share our Christian calling should, if we are to take Christ's words literally, be united with us in an enduring, intimate manner, as closely as a family and, perhaps, even closer. For what binds us is more completely integral to our being than even the ties of blood and heritage.

Ideally, a newcomer to the parish or a new convert, should find himself entering an open, accepting, reinforcing community, unanimous in love and forgiveness, with an overriding momentum of common purpose and urgency of mission. He should discover himself among a teaching, witnessing core of dedicated disciples.

UNFORTUNATELY this is not always so. He may be encouraged to become involved in all kinds of "church activities" and yet remain spiritually parched. Too often "spirituality" is regarded as the province of the priest and there seems little concern or sense of responsibility among the rank-and-file parishioners for the spiritual well-being and development of others.

We do not see ourselves as teachers, disciples, involved by our calling in the spiritual nourishment of our fellowmen. We do not readily speak of our personal experience of God, of his action in our lives. Apart from the charismatic prayer groups, we do not often meet together as a family, to pray together and share

spiritual problems or insights—or simply the joy and awareness of Christ's loving guidance.

Not all the coffee and donuts, fund raising ventures, social evenings and bazaars—although very important in their place—can forge a **CHRISTIAN** community unless there is a felt need to pray and worship together. Nor will such a community be possible until we are prepared to set aside differences and come together in a willingness to love one another.

PARISH DAYS of recollection, parish retreats, parish prayer services and paraliturgies may all help bring people into unspoken unity in the one level where their need is most profound. Perhaps, in order to pray and worship together as a family, we need family-sized groups, smaller and more intimate, in which we may come to know each other and, hopefully, trust each other.

Just as Christ's love is not ours to have and to hold, but is meant to be given away, so our faith is not something to be clutched jealously to our bosoms but is meant to be shared

and offered to others. We have a very definite duty to "teach, sanctify" in Christ's name.

The Document of the Apostolate of the Laity says it succinctly: "The laity, likewise, share in the prophetic, priestly and royal office of Christ and therefore have their own share in the mission of the whole people of God in the Church and in the world." And this mission starts where we are, in the home, our work and the parish.

OUR PARISH communities ought to rise up as oases in the desert for us, "lands flowing with milk and honey," Promised Lands where we may taste the sweetness of the coming of the Kingdom of God. Here, above all, is where the Christian should find spiritual nourishment in personal contact with other Christians, each drawing deeply from the other, and giving freely to one another.

The time is overdue, I believe, for us to shoulder our responsibilities and take our places beside the priests, to fulfill the mission we share, to evangelize and "exercise the apostolate like leaven, with all the ardor of the spirit of Christ."

A time to keep

by Michael Newman

When did you wash your Rosary?



The parish helper was busy before Mass preparing the coffee and doughnuts for the post-Mass rush, when another parishioner said to her, "I hope your hands are clean. I didn't see you wash them." To which she replied: "But I have only just come from home in a few minutes, and all I did on the way was say my Rosary." "Well, then," was the somewhat startling response, "was your Rosary clean? When did you last wash it?"

The story is accurate, believe it or not. October is traditionally the month of the Holy Rosary with the feast celebrated last Tuesday. If you want to see the Rosary beautifully illustrated, in stained glass and in murals, pay a visit sometime this month to the Italian church of Our Lady of the Rosary, on the corner of Date and State, one block from the Front Street off-ramp in San Diego, and a couple of blocks from St. Joseph's Cathedral.

On other pages in this issue there are pictures of this small but interesting church taken recently by Dan Pitre. Our Lady of the Rosary is celebrating its 50th year. Here everyone from film stars to philanthropists—and good plain parishioners—have found peace and prayer over the years.

Pope Paul has called for a renewal and public recitation of the Rosary as a "truly Gospel prayer" in churches, religious institutions and our homes.

Adversary relationships

The United States bishops' expert on trade union matters has taken me to task for "gross oversimplification" of an "extremely complicated problem." Msgr. George G. Higgins, the secretary for research at the United States Catholic Conference, and spokesman on labor relations, has objected to an editorial in the **Southern Cross** of a few weeks ago. We commented adversely on the rash of strikes by public servants engaged in vital services such as police, fire prevention and trash collection calling it "willful disregard for the public's safety and general welfare."

Msgr. Higgins, in his weekly column, agrees that responsible labor leaders "readily admit that public service employees should be conscientiously concerned about the public interest" but tend to become irate if this case is "used to prejudice the community against the cause of the public employee."

The whole question of labor relations, of course, gets caught up in the unfortunate position of "adversary relationships". The Church, for instance, was historically one of the "leaders" in the trade union movement when workers had guilds which saw to it that they were properly trained and

eventually recognized as fully fledged tradesmen in their craft. The printer's unions even today reflect the "church connection" in a craft which spreads the word through print. There are still "chapels" within the unions, headed by the "Father of the chapel."

Now we hear little of craft training, but much about pay and conditions. The relationship today between "master" and "craftsman" is an adversary one, not always helpful to compromise.

Msgr. Higgins ends his piece by saying it is up to public officials backed by the "citizenry at large to take the initiative in paying decent wages..." All I know is that there are many, many people employed outside the "public service" who look with considerable envy on the wages and conditions of those in the service, including trash collectors of San Francisco, for example.

In this context it's worth quoting Father Vincent Mainelli, associate director of the National Conference of Catholic Charities. In a recent article he wrote: "The Church has long defended the rights of workers and of labor unions. But the welfare of the community, the common good, must come first, and this is endangered whenever greed for power or money causes big labor, or big business or big government, to misuse their power and to abuse their rights."

The right to strike, recognized by the Church, is not unlimited. Second Vatican Council said: "The strike, nevertheless, can remain...a necessary, though ultimate, means for the defense of the workers' own rights." Pope Paul VI, in 1971, referring to public servants on strike, said: "When it is a question of public services, required for the life of an entire nation, it is necessary to be able to assess the limit beyond which the harm caused to society becomes inadmissible."

Can we ever "know"?

It was good to hear Dr. Thomas Francoeur, recently speaking to the CCD Alpha Institute, say we cannot ever "know" anything finally about our faith, in the sense that we are constantly growing in understanding, and revelation constantly unfolds itself. "We can only have insights," he added.

The **Southern Cross** is the only diocesan paper running "Know Your Faith", from NC News Service, under the name "Insights in Faith." We always thought "insights" a better description for this excellent series, which is being so avidly followed throughout the diocese. Groups from 10 to 100 are meeting in various parishes to discuss the Bible in terms of these articles each week.

Parishes should flow with milk and honey

Opinion Forum

Guns and gullibility

Your adherence to the tenets of the anti-gun lobby was most evident in your recent editorial, "Menace of Handguns" (SC Sept. 25). You begin with a general condemnation against all handguns and then you back up these allegations by quoting numerous firearm statistics from an unknown 1973 source.

You first condition the reader to apparent evils of the handgun and then by quoting firearm related statistics, the reader immediately relates these deaths as handgun related. You editorial twists the written word to a gullible audience.

The official statistical publication of the United States, "The Statistical Abstract of the United States, 1974" shows contradictory figures to those quoted by the U.S. Catholic Conference and published in your editorial. For your edification I include these:

In 1972 (the latest year reported) there were 10,379 murders associated with firearms. Please note the word firearm, not handguns as you stated. A difference from your 13,070 firearm deaths.

Again in 1970 (the latest report time) 11,772 suicides utilized a firearm to carry out their self-destruction. Not 13,317 as you reported.

In 1973 the domestic handguns manufactured totaled 1,734 and the imported handguns totaled 559. A considerable difference from your reported two and one-half million.

And for a closure, the total firearms-related accidental deaths for 1970, (the latest year reported) showed a total of 2,406. You certainly have a right to your own opinion about the handgun issue, but please if you must quote statistics, at least be sure of your facts.

George Shaefer
San Diego

It was not a "Southern Cross" editorial. It was a statement issued last month by the United States Catholic Conference, which represents the bishops of this country. The full text is published in "Origins" of Sept. 25, 1975. The "unknown 1973 source" was Crime in the United States 1973, FBI Uniform Crime Report, Sept. 1974—Ed

'Back to the Baltimore'

I was most interested in Father William Gold's comments in Talking Point 1, (SC, Sept. 25), regarding the issue of penance before First Communion. Even those of us from the old Baltimore Catechism days know that Father's statement—it is not necessary to confess venial sins—is true. However, he

seems to stop short of the full truth which is, it is not necessary to confess venial sins, but it is desirable and efficacious.

One of the errors of the Jansenist heresy was the idea that people should drastically reduce their frequentation of the Sacrament of Penance involving the confession of venial sins; otherwise confession "becomes routine and despised by the faithful." This error was condemned by Pope Pius VI in 1794.

Pope Pius X later said: "No less worthy of condemnation is that practice which prevails in many places of keeping from sacramental confession children who have not yet made their first Holy Communion, or of not giving them absolution."

In 1943, Pius XII encouraged "the pious practice of frequent confession."

These declarations of what is desirable are reinforced by the special addendum to the **General Catechetical Directory**, (approved by Pope Paul VI on March 18, 1971), which deals exclusively with the subject of first confession before first Communion:

"One should also keep in mind the usefulness of confession, which retains its efficacy even when only venial sins are in question and which gives an increase of grace and of charity, increases the child's good dispositions for receiving the Eucharist and also helps to perfect the Christian life.

"Having weighed all these points, and keeping in mind the common and general practice which per se cannot be derogated without the approval of the Apostolic See, and also having heard the Conferences of Bishops, the Holy See judges it fitting that the practice now in force in the Church of putting confession ahead of first Communion should be retained."

I most certainly would take exception to Father Gold's paragraph: "To impose an obligation on children incapable of serious sin that is not imposed on adults who are seems paradoxical to say the least." The Church does not impose any of the sacraments on anyone.

However, because all of the sacraments are sources of divine grace—sanctifying and sacramental—she encourages all of the faithful to participate in them, thereby meriting the graces they impart.

With the proper catechetical instruction, the child would no more feel the Sacrament of Penance "imposed" on him than he would the Sacrament of Holy Eucharist. He would embrace it joyfully as a gift from God.

Are children really "incapable of serious sin"? As much as we would like to believe that, we see in the daily media that younger and younger children are committing most vicious crimes—9 and 10-year-olds vandalizing property, torturing and even murdering younger children, forming gangs to terrorize the elderly, etc.

It has been my experience in this diocese

photomeditation

Blindness



Text and Photo by Carl J. Pfeifer, SJ

A blind man reaches out his hand...begging. A man and woman walk by. The woman looks down; the man glances away. The camera's quick shutter may have created what in fact may not be present...a sense of deliberate not seeing...a feeling of embarrassment at the sight of a blind beggar.

Who is really blind? The Gospels are peopled with blind men, begging to see, and with people who have good eyes, but cannot—or will not—see. Jesus suggests that we are all at least partially blind.

Blindness is not seeing. It is an affliction, less of the eyes than of the heart. To be blind is to fail to notice the poor...to refuse to recognize the needy...to close one's eyes to injustice and suffering.

To be blind is to walk through life so preoccupied with self as to miss life's mystery, its beauty and ugliness, its smiles and its tears. Blindness means seeing the splinter in another's eye while overlooking the log in one's own.

Really blind people do not recognize the extraordinary in the ordinary. They miss the marvellous within the monotonous. True blindness closes our eyes to the presence of One who alone can open our eyes and hearts...to see deeply, sensitively, compassionately.

Blindness is selfishness—shading our eyes, locking our hearts. Like the blind men of the gospel, we all need to pray, "Lord, that we may see!"

that in the headlong rush not to "compel" a child to receive confession first, the "hierarchy" has made the ideal of early and frequent confession the exception rather than the rule.

The teacher follows the policy of the CCD coordinator, the coordinator advises to leave it to the "experts" and the pastor, God bless him, is damned if he interferes and damned if he doesn't.

So where does a concerned parent go? Back to the Baltimore, Mother!

Nan Murphy
Escondido

St. Charles brings good

Recently I had the opportunity to visit and live with the Benedictine community at St. Charles Priory in Oceanside. Even though I was only there for one day, I was amazed at the abundance of love and friendship flowing at the monastery.

My visit did nothing but good, and could do nothing but good to anyone. Who knows, some of that love and friendship could rub off on us.

J.B.P.
Lemon Grove

Feast on Friday with Cabrillo Council 2891

Golden Fried Fresh Fish Dinner Adults \$1.75 Children \$1.00	Served Every Friday 6 to 8 p.m.	FRIED SHRIMP DINNER \$2.00
---	--	-------------------------------------

Columbus Club 4425 HOME AVE., SAN DIEGO • 262-9098

R. E. Riling Plumbing

PLUMBING CONTRACTOR
Plumbing, Heating, Repairing
Clem G. Berrill

3371 Adams Ave., San Diego ★ 282-8172

DRAPERY SPECIAL

One Week Only
Entire House

• Easy Terms - Average Home
• All Work Guaranteed
• Sat. & Evening
Appointments
90 Day Cash

\$199

WE MAKE OUR OWN DRAPERIES
IN OUR OWN WORKSHOP
CALL FOR FREE SHOP-AT-HOME SERVICE
IF IT'S NOT FROM US - YOU PAID TOO MUCH

CALL TODAY
IN SAN DIEGO **565-4271**

Branam's Drapery Workroom
SAN DIEGO SHOWROOM 6558 CONVOY COURT
CARLSBAD SHOWROOM CALL 434-1740

CAMPUS BUFFET
Family Restaurant
6205 El Cajon Blvd, San Diego

SPECIAL BREAKFAST

2 Eggs - Bacon or Sausage
Toast and jelly

FOR ONLY **99^c**

OUR LADY OF THE SACRED HEART
4136 42nd Street

presents

OCTOBERFEST
Sat., Oct. 11, 10-10, Sun., Oct. 12, 12-9

Win Grand Prize!!! 7-Day Cruise to Mexico Donated by SITMAR CRUISE LINES and \$1,000 in cash.

2nd Prize — Color TV donated by Allen Kent Furniture

3rd Prize — Stereo Console also donated by Allen Kent Furniture plus more great prizes.

Game Booths Carnival Rides
Kiddie Land

Sat. -Mexican Dinner
Sun. -Turkey Dinner

● FREE Hourly Drawings FREE ●

IMPROVE DON'T MOVE

Remodeling Specialist

JACK OSBORN CO.
Contractors

Free estimates • licensed • bonded

283-6201

San Diego County leaders • since 1940

Adding a room or remodeling
there's more to it than just nailing it all together

IF you're now living in an older home, chances are you've got a better house than many of the newer ones — with plenty of room to grow.

Let JACK OSBORN add to the real value of your property. We will provide a comprehensive sketch and handle all the details of construction, masonry, wiring, plumbing and arrange for all necessary permits.

JACK OSBORN can quickly secure the financing you require (up to 100%) and take care of all the paper work, including the red tape.

We have handled over 6800 home improvement contracts which entailed every conceivable type of remodeling or additions.

JACK OSBORN Co. guarantees their work and are a locally owned company. Lic. No. 82388-B.

CALL 283-6201
Try Us
you'll like our way of doing business!

Talking Point—Field workers' unions

Elections not a cure-all for California's farm labor ills

By Gerard E. Sherry

As editor of "The Monitor," newspaper of the San Francisco archdiocese, Sherry has extensively covered the farm labor scene in California for several years, for his own paper and for national news services. His new analysis of the effects of California's new farm labor law follows:

The bright hopes of peace in the agricultural fields of California are being washed away on the shifting sands of intransigence, mistrust and fear.

In the middle is a beleaguered state Agricultural Labor Relations Board (ALRB) responsible for the administration of secret ballot elections called for under the recently enacted California Agricultural Labor Relations Act, which became effective Aug. 29.

Since that time 200 elections have taken place on California's farms and ranches pitting the Teamsters union against the United Farm Workers of America (UFWA). The Oct. 6 tally showed the UFWA with 12,900 votes or 44 per cent of the total, to the Teamster's 8,600 or 31 per cent. Significantly almost 4,000 workers (14 per cent) have declined union representation and this group has been declared the winner in 11 elections. A further 3,200 votes remain undeclared due to challenges that affect 25 elections.

ALL THE parties involved—Teamsters, the UFWA and the growers—are contesting the results of various elections. In addition, numerous court actions have stymied the ALRB's efforts to quicken election certification.

Two of the most important unresolved elections affect the Gallo Wine Company of Modesto and Egg City Ranch of Ventura. In both, the Teamsters apparently won, but the UFWA has challenged the results because striking workers at the two ranches were not included in the ballot count. In each case the ALRB decision could mean a reversal of the results.

In another challenge, the UFWA won an overwhelming victory at Inter-Harvest, one of the largest lettuce growers in the Salinas valley. It garnered over 1,200 votes to only 27 for the Teamsters. Still, the UFWA cannot open contract negotiations with Inter-Harvest because of Teamster challenges of irregularity in the election.

Adding to the disorder is a controversial ALRB regulation permitting union organizers access to farms one hour before and after working days as well as during the workers' lunch period.

GROWERS OBTAINED two temporary injunctions barring the access rule as an invasion of private property rights. These injunctions were set aside by the California Supreme Court, and U.S. Supreme Court Justice William O. Douglas refused to intervene after a plea by the growers to declare the access rule unconstitutional. That should have settled the matter for now.

However, Tulare County Sheriff Bob Wiley has refused to apply the free access rule in his area. The UFWA reported that 95 of its members have been arrested in the Tulare County area. Those arrested included Cesar Chavez' wife Helen and his daughter Linda.

The ALRB petitioned the Tulare County court to forbid Sheriff Wiley from barring access of union workers in the fields. A Visalia County superior court judge refused to grant the injunction and the sheriff continued to arrest UFWA organizers. The state board is appealing the Visalia ruling.

Further clouding the whole situation is the role of the ALRB general counsel Walter L. Kintz. He has impressive credentials as a former National Labor Relations Board troubleshooter, but Chavez has charged him with failing to administer the election law objectively.

CHAVEZ HAS called upon Gov. Edmund G. Brown Jr. to fire Kintz, and has also assailed the board, which is headed by Bishop Roger M. Mahony, auxiliary of Fresno. The farm labor leader said the elections conducted by the board are "a crooked, illegal and vicious operation if ever I have seen one. Nothing is going to happen until Kintz is fired or resigns. Kintz is evil; he knows what he is doing."



FARM WORKERS PICKET—Cesar Chavez, right, leads farm workers picketing the state Agricultural Labor Relations Board office in Sacramento recently. Chavez claims the new secret ballot election law is a farce and has pledged to picket Gov. Gerald Brown Jr. "until we get justice." [See story on page 13.]—NC photo

Chavez says that "Kintz is unwilling to move on a series of outright violations and criminal activities by Teamsters and growers." He also said that Gov. Brown has been made aware of violations of the law and should do something about them.

"If the governor doesn't get this cleared up there will be 10,000 farm workers picketing the governor of California," Chavez said, "and we're going to stay there until we get some justice."

Kintz shows no signs of quitting his post. On Oct. 2 he received a delegation from the UFWA at his office. He had a heated exchange with the UFWA members and repeatedly explained that the tremendous volume of paper work involved in running the election and investigating complaints of irregularities had put his staff weeks behind.

"The number of elections since Sept. 1 has swamped us," Kintz said. "And that is no excuse, that is a fact."

KINTZ SAID the certification of the Inter-Harvest elections was under discussion before the five-man ALRB, "over which I have no control." However, Bishop Mahony later told the delegation that the board had not received the Inter-Harvest election issue until Sept. 29. The bishop said the board would act on it Oct. 8, "the earliest legally possible date."

Kintz assured the UFWA delegation that his office would continue to press the issue of free access for union organizers in the courts. He said Gov. Brown had authorized an additional 20 staff members and that things "were going to get better."

"Now we will have a large new group of people brought on just to investigate unfair labor practice complaints," Kintz said. Several members of the delegation responded with the following comments:

"You have shown you can't do the job, Mr. Kintz. Why don't you let go?"

"You are biased. You have to go."

"Kintz, are you going to quit?"

To all this, and many other demands that he quit, Kintz replied with a firm "no."

"I think we have agreed to disagree," he told the UFWA delegation. "We are getting nowhere

talking. I'll continue to do the best job I know how."

WHILE THE most of the pressures on the ALRB have been made by the UFWA, the Teamsters and the growers are also unhappy with the election procedures and the delays in certification.

The board held meetings Oct. 3 in Salinas. Bishop Mahony presided at a two-hour session which consisted mostly of Teamster attacks on the board for being sympathetic to the UFWA. Bishop Mahony responded to the charges in both English and Spanish.

"Have you not been a Chavista?" (a supporter of Chavez) one Teamster asked. "I have not, I have not," Bishop Mahony replied. "I have not taken any side in this dispute."

At another meeting the same day in Salinas the board heard complaints from growers and their lawyers about inconsistencies in the enforcement of the farm labor law. They also suggested that it was the unions, not the growers, who were intimidating and threatening workers in pre-election maneuvers.

THE STATE Board of Agriculture, which is grower-dominated, also got into the act by passing a resolution Oct. 2 demanding an investigation into the way the ALRB is implementing the law. Although most growers in the state originally backed the new law, allowing workers the right to choose what union—if any—they want to represent them, they feel that the board is decidedly pro-Chavez.

One thing is certain, the board faces a stormy future even if the access rule is settled and the election certification process speeded up. Election certification will be open to further challenges through the courts, and all sides have threatened to take this route if they loose.

Intransigence, mistrust and fear are still present, and growers, Teamsters and the UFWA continue to make the ALRB a scapegoat for their obvious frustrations.

However, all sides agree on one point: It will take more than election results to bring peace to California's fields. Only a change of heart on the part of the disputants will accomplish that.

NC News

Enjoy More Pay Less in the heart of beautiful downtown San Diego

PICKWICK HOTEL Tooley Operated

• 250 NEWLY REDECORATED ROOMS • ACROSS FROM CONVENTION CENTER • DINNER ROOM • COFFEE SHOP • FOUNTAIN • COCKTAIL LOUNGES • BUS DEPOT IN SAME BUILDING • 5 BLOCKS FROM RAILWAY • 2 MILES FROM AIRPORT • 8 BLOCKS FROM DOCKS • DRIVE-IN GARAGE FREE TO GUESTS • SPECIAL FAMILY, WEEKLY & MONTHLY RATES • TOURS & EXCURSIONS • ALL MAJOR CREDIT CARDS ACCEPTED

FOR RESERVATIONS: WRITE MGR. PICKWICK HOTEL
132 W. BROADWAY, S.D. OR PHONE COLLECT
(714) 234-0104

From \$10

UPHOLSTERING FOR OVER 30 YEARS...

UPHOLSTERY MART

NOW SERVING NORTH COUNTY, VISTA, ESCONDIDO, FALLBROOK & OCEANSIDE. CALL COLLECT FREE PICKUP & DELIVERY.

Sofa & chair UPHOLSTERED FROM AS LOW AS... **\$29.50**

• 9 DAY SERVICE - FREE ESTIMATES • NO MONEY DOWN • 4270 UNIVERSITY AVE., S.D. • FREE PICKUP & DELIVERY • OUR VOLUME BUYING LETS YOU SAVE UP TO 50% CUSTOM DRAPES.

280-4800

St. Charles Borromeo and St. Agnes

Leo Dolz

Same Owner, Same Location, Prescription Specialists Since 1935. More than 1,000,000 Prescriptions Filled!

Point Loma Pharmacy

Serving Point Loma, Loma Portol & Ocean Beach Areas

1105 Rosecrans Street
223-7171
223-8181

Three deliveries (daily except Sunday)
11:30, 2:30, 4:30

Insights in Faith

The Bible: Old Testament

Joshua

The Conquest of Jericho

Joshua leads his people across the Jordan into the Promised Land

By Father John J. Castelot, SS

When Moses died, the command passed into the hands of his trusted and capable lieutenant, Joshua, whose exploits are recorded in the book which bears his name. Before we follow him and his people across the Jordan, however, it would be well to size up the situation they face.

In general the political winds were blowing in their favor. To the east, Babylonia was on the decline and Assyria had not yet attained full stature. The once flourishing new empire of Egypt was beginning to crumble and its hold on Syria and Canaan was slipping visibly. The native Canaanites could have put up stiff resistance if they had been able to form a strong enough coalition, but they were not.

THE POPULATION was distributed among several little "city-states" about the size of modern villages or small towns. Some of them were stoutly fortified, but the mistrust of each for the other robbed them of the strength which union would have given them. They were doomed to eventual defeat.

Actually they were caught in a sort of pincers movement, for about the same time the Israelites were coming in from the East, the formidable Philistines were establishing beachheads on the Mediterranean coast, to the west. Coming from the island of Crete, they formed a well-organized federation of towns along the coast and worked together well.

As warriors they had the inestimable advantage of possessing iron weapons, whereas the Iron Age had not yet dawned in Canaan. In a short time the two claws of the pincers, the Israelites and the Philistines, were to come to grips, with frightful results.

THIS WAS the general situation on the eve of the Israelite invasion. More particularly, just across the Jordan, in defiance of Joshua and his men, were several strongly fortified towns, and the key to their capture lay in the defeat of the one nearest the river: Jericho. This was Joshua's first objective.

With the timely help of Yahweh, he led his forces across the Jordan and stood, at long last, on the sacred soil which Jacob and his family had left for Egypt almost 500 years before. The Promised Land lay before him, but it was not lying still, and its conquest was to be no easy affair.

His campaign is described in the Book of Joshua, which can be divided quite neatly into two almost equal parts. Chapters 1-12 tell of the invasion and conquest of Canaan,

and 13-24 record the distribution of the land among the 12 tribes of Israel.

THIS DIVISION is almost too neat. It gives the surface impression that the whole process was cut and dried, with the campaign clicking off smoothly as clockwork. But a careful reading of the book reveals that it was not quite so simple or so completely successful as the first impression would lead one to believe.

Once across the Jordan, Joshua set up field headquarters at Gilgal, about three miles from Jericho, and between it and the river. Jericho was the key to the chain of fortified towns controlling the mountainous center of Canaan. Thanks again to the timely intervention of Yahweh (an opportune earthquake would have brought the massive walls tumbling down), this important objective fell to the Israelites.

The capture of other strategic towns in the sector followed. The defeat of a coalition of five Ammorite kings gave them a measure of control in the south, and the victory over Jabin and his allies brought the north fairly well under their power.

THUS THE Hebrews, under Joshua's able leadership, got a firm grip on the land which Yahweh had promised to deliver into their hands. But it was only a grip, not a stranglehold. With Joshua at their head, and with Gilgal as a military and religious center, they were able to maintain that unity in which alone lies a nation's strength.

But with the partition of the only partly-won territory among the 12 tribes and with the death of Joshua, that unity was perilously weakened. They had captured only enough strategic posts to give them token control of the country.

Many towns and much valuable farmland still lay in Canaanite hands and, as for the rich coastal plains along the Mediterranean—well, the Israelites had hardly made a move in that direction. Consequently their military position was still precarious, and their proximity to the pagan Canaanites throughout the land presented an even more serious danger.

THE TEMPTATION to abandon Yahweh in favor of the more "practical" religion of their heathen neighbors was ever present and always strong, and many succumbed to that temptation. And Yahweh had to chastise his children to make them realize that they could count on his being faithful to his promises only if they, on their part, remained faithful to him, the one, the only true God, according to the terms of the pact they had sealed with him at Sinai.



J
O
S
H
U
A

JOSHUA—When Moses died, the command passed into the hands of his trusted and capable lieutenant, Joshua, whose exploits are recorded in the book which bears his name. Joshua, bearing a sword and trumpet [to down the walls of Jericho] is portrayed in this bas relief by Joseh Fleri at the main entrance to the National Shrine of the Immaculate Conception, Washington, D.C.—NC photo courtesy National Shrine



THE PROMISED LAND—This view of the fields of Israel, with Bethlehem in the distance, shows the terraced hillsides and olive trees so typical of the country. This was the land of "mild and honey" across the Jordan to which Moses led his people. Photo by Frances Jenkins Olcott

This week in Insights:

Father John J. Castelot, SSS, returns to the pages of the "Southern Cross". Father Castelot is already well-known to readers of *Insights in Faith* for his articles on a variety of topics. He will share the theme articles with Steve Landregan for this series.

Father Castelot is professor of sacred scriptures at St. John's Seminary in Plymouth, Michigan. He is co-author of the English edition of the first three volumes of Van Noort's "Dogmatic Theology." He has written for many scholarly publications, among them the "Catholic Biblical Quarterly" and the "Jerome Biblocal Commentary."

Father Peter Henriot, SJ [page 8] is a staff associate at the Center of Concern in Washington, D.C. He has taught at several universities and is the author of many articles on social involvement.

Russell Shaw [page 9] is secretary for public affairs at the U.S. Catholic Conference. He was formerly the director of editorial services and public relations with the National Catholic Educational Association. Shaw is the author of several books and is a regular contributor to numerous Catholic publications.

Father Joseph Jensen concludes his five-part series on the composition of the Bible.

NEXT WEEK the Bible series will feature Israel's transition to kingship and the authority of Saul.

There were three stages in the formation of the Gospel narratives

By Father Joseph Jensen

The composition of the New Testament presents fewer problems than that of the Old Testament; there are fewer books and they were produced over a much shorter period. The earliest completed writings were the letters of St. Paul. Paul's conversion came around 36 A.D., and about 10 years later he began a series of missionary journeys.

Many of his letters were written to Christian communities he had founded; the first of these writings were 1-2 Thessalonians, written in 51 A.D., and the others were produced at intervals until his death around 67 A.D. A typical letter contains both doctrinal teaching and moral exhortation and deals with concrete problems present in the community it was directed to; in some cases Paul expected it to be read in other churches as well. Paul often dictated his letters to a scribe.

THE COMPOSITION of the Gospels is more complicated. The 1964 **Instruction on the Historical Truth of the Gospel**, referred to in an earlier article, distinguishes three stages in the formation of the Gospels.

The first was the stage in which Our Lord was explaining his teaching and forming his disciples. Then there was the apostolic preaching. The **Instruction** refers to the variety of literary forms employed to suit the purpose of the preacher and the mentality of the hearers.

This stage coincided roughly with the period of St. Paul's letters, and sometimes he refers to traditions such as those that found their way into the Gospels, for example, those concerning the resurrection (1 Corinthians 15:1-7), the Eucharist (1 Corinthians 11:23-25), and Jesus' teaching on divorce (1 Corinthians 7:10-11).

LITURGY WAS also an important influence here. When the early Christians met to celebrate the Eucharist, not having as yet the written Gospels, they would have recounted something from our Lord's ministry, either something they had experienced first-hand or had received from others—a parable or other teaching of Our Lord, an account of one of his miracles, a narrative of his resurrection, etc. Eventually such recitals became fairly fixed in form, often with considerable variation in individual communities.

These individual Gospel traditions provided a substantial part of the material for

the third stage, that of literary composition; according to his own purposes and the needs of the church for which he wrote, each evangelist selected, synthesized, and explained the Gospel traditions.

St. Mark showed Jesus as a transcendent figure misunderstood even by His disciples, and revealed as Son of God in his suffering and obedience. Both St. Matthew and St. Luke supply more of his teaching than Mark; But Matthew superimposes the mystery of the developing Church on the ministry of Jesus.

LUKE PORTRAYS Jesus as the bearer of salvation, resolutely bringing his work to an end in Jerusalem, whence the message of salvation went forth to "the neighboring regions and then to "the ends of the earth" (Acts 1:8). The profundity of St. John's presentation of Jesus reveals the influence of a long life of pondering and living the mystery of Christ.

The other New Testament books cannot be discussed in detail. The Acts of the Apostles was conceived by St. Luke as a companion volume to his Gospel; it tells of the growth of the early Church and the spread of the good news.

The "Catholic epistles" (those attributed to James, Peter, John, and Jude) are so named because they are general in their address, not being directed to a particular community. Dating these compositions presents special problems, but some of them may be as early as the latter part of Paul's ministry, with others coming considerably later.

IN THE EARLY Church the term "scripture" was used to designate the Old Testament, but eventually some of the authoritative Christian writings came to be called by that term also (2 Peter 3:16). Just what compositions were to be considered "scripture" and therefore inspired was somewhat vague for the first few Christian centuries.

The existence of a number of apocryphal (writings not found in the Bible) works which closely imitated our Gospels and epistles but often proposed heretical ideas made it imperative that the Church define those books she considered authentic scripture. A series of regional councils of bishops settled the question for all practical purposes by late in the fourth century, though the formal binding decree for the universal Catholic Church came only with the Council of Trent in 1546.



Victory and the Christian

What really drives us to gain a particular goal?

By Father Peter J. Henriot, SJ

What is true victory? That's a question I've asked myself many times and in many different situations. Sometimes when I've "won" a point in an argument with a friend, I have to ask, "Was it worth it?" Was this really a victory for me—and, more importantly, was it a victory for the truth? Other times, in recent years when our country has been struggling for "victory" in military efforts in Southeast Asia, I have felt that we were trying to be "number one" without really understanding what this means.

There is an ancient story about King Pyrrhus, the King of Epirus. In 279 B.C., he defeated the Romans at Asculum—and won a stunning victory. But after surveying the consequences of this victory—his own army almost totally destroyed—he remarked that it was a success gained at too great a cost. Today we still speak of a "Pyrrhic victory" to refer to something gained for a price which turns out to be not worth the effort.

A MORE contemporary story also comes to mind. During the height of the Vietnam War, a United States military officer ordered the destruction of a village in the midst of a combat area. He later explained, "We had to destroy the village in order to save it." What does victory mean in that kind of situation, especially when it is accomplished with all the sophisticated terror of modern warfare?

The real paradox is that sometimes a loss can be a victory. Ask any athletic coach of a winning team to name the most important games he or she has participated in during the past year. Unless the team is exceptional—and never is on the short end of a score!—one of those very important games will probably be a significant loss.

The loss caused the team to reassess its strengths, to note its weaknesses, to redesign its strategies. If the game is being played for something more than vainglory, a

loss can be as instructive as a win for the team.

FOR WE Christians to accomplish true and lasting victories, both in our personal affairs and in the affairs of our society, we need some guidelines for action. First, we must be sure of our priorities.

What is the most important goal we want to accomplish? What are lesser goals and how are they interrelated? What are we willing to forego if necessary in order to accomplish limited goals? Unless we set some clear priorities, we may find ourselves achieving a series of little "Pyrrhic victories."

Second, what means are we willing to take to accomplish our goals, to win our victories? Have we clearly thought through the ethical issues involved in the use of certain means? I'm not talking only about huge ethical questions, for example, of nuclear weapons, but also about the issues of honesty, of fairness, of human rights, of justice. We don't want to destroy villages or people—"in order to save them!"

THIRD, WHAT is motivating our pursuit of victory? What really drives us to accomplish a particular goal and call that accomplishment a "victory"? We can easily deceive ourselves—especially once we've invested a considerable amount of time, money, and/or prestige in pursuing that goal. A sure test of motives is to ask ourselves if a loss would accomplish as much as a victory, would we settle for that?

Life is more than conquests. It is also living with real, ordinary situations, all of which may not be according to our design. This is no encouragement simply to sit back and take it easy, rather fatalistically accepting whatever comes our way.

The Christian must always be engaged in struggle. But we grow personally—and our nation will grow as a human society to today's world—when we realize that being "number one" may not mean a true victory in terms of achieving the basic values of justice and peace.

Insights in Faith

What they say about it...

"If victory crowns the arms of the state whose cause was just, it confers no right to exact more than adequate reparations and indemnities, while charity may require those obligations to be postponed or reduced or...canceled."—Report, Catholic Association for International Peace, **International Ethics**, 1942.

"'It is finished.' The understanding of these words of Jesus brings final victory of God-self over human-self for others and for us. He held to His faith in God's way as the only way, to the very end."—James W. Kennedy, **Advance into Light**, 1948.

"I believe that love of country, for its full, true flowering, must be seen in the context of our country's relation to the universal good of humanity."—John La Forge, **An American Amen**, 1958

"Not the truth which man possesses or thinks he possesses, but the steadfast task to which he has applied himself of striving after truth, is the true worth of man."—G.E. Lessing, **Duplik in Werke**, XIII, 23, 1778

"And what is the Bible after all but the history of a deliverer; of God proclaiming himself as man's deliverer from the state into which he is ever ready to sink—a state of slavery to systems, superstitions, the world, himself, atheism?"—Frederick D. Maurice, "Letter," March 9, 1849

BIBLE READINGS AT MASS

Sunday, Oct. 12, 28th Sunday of the Year
Isaiah 25:6-10a; Philippians 4:12-14, 19-20; Matthew 22:1-14 (143)

The Living Parish

A variety of Eucharistic prayers enriches the Mass

By Father Joseph Champlin

Last week we described the three new eucharistic prayers designed for Masses with children. In this article, I would like to discuss the two texts prepared for Masses of reconciliation and to answer several frequently raised questions.

Issued in connection with the Holy Year of renewal and reconciliation, those additional eucharistic prayers (there are now nine) include their own proper prefaces.

PHRASES IN the texts, as we might expect, frequently speak of peace, healing, forgiveness and reconciliation. Consider these excerpts:

"By the power of your Holy Spirit make them one body, healed of all division" (I).

"Your Spirit is at work when understanding puts an end to strife, when hatred is quenched by mercy, and vengeance gives way to forgiveness" (II).

"He is the Word that brings salvation. He is the hand you stretch out to sinners. He is the way that leads to your peace" (II).

"In that new world where the fullness of your peace will be revealed, gather people of every race, language, and way of life to share in the one eternal banquet with Jesus Christ the Lord" (II).

Now to the questions:

"Can we expect additional Vatican-approved eucharistic prayers in the future?" Yes.

THE 1973 LETTER on this subject from the Roman Congregation for Divine Worship to national conferences of bishops indicated the Holy See "will give willing consideration to such requests received from episcopal conferences for new eucharistic prayers to be composed for particular needs and introduced into the liturgy" (Paragraph 6).

"How does the Church feel about priests using some of the unauthorized eucharistic prayers which are available?" It rather strongly disapproves of the practice.

The same letter states: "Episcopal conferences and individual bishops are strongly asked to lead their priests in a reasonable way to maintain the one practice of the Roman Church" (Paragraph 6).

A **LATER** section cites reasons why it opposes use of these unofficial texts and repeats the prohibition:

"Whenever eucharistic prayers are used without any approval of the Church's authority, unrest and even dissensions arise, not only among priests, but within the communities themselves, even though the Eucharist should be a 'sign of unity, and the bond of charity.'"

"Many people complain about the overly subjective quality of such texts, and participants have a right to make such a complaint. Otherwise the eucharistic prayer, to which they give their assent in the 'Amen' they proclaim, becomes disorderly, or is imbued with the personal feelings of the person who either composes or says it.

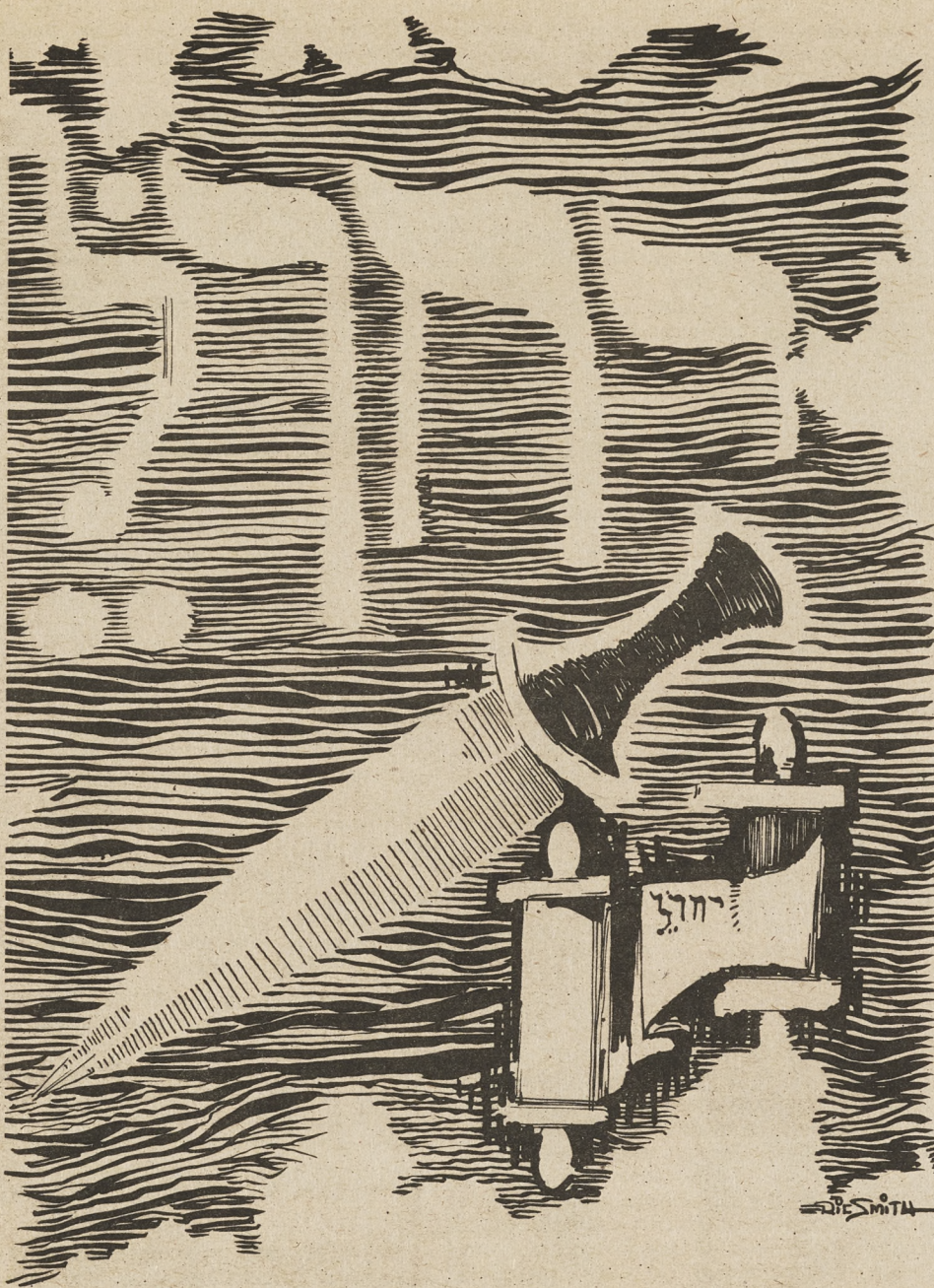
"**HENCE IT** is necessary to demand that only those eucharistic prayers be used which have been approved by the lawful authority of the Church, for they clearly and fully manifest the sentiments of the Church" (Paragraph II).

"What kind of eucharistic prayers do you think are needed today?" I believe we require additional texts to add more variety for our people and ones with more acclamations to bring about greater involvement of the congregation.

Parish leaders who vary the eucharistic prayers each Sunday can now offer the congregation a different formula every four, six, or even nine weeks. That certainly will help alleviate the routine and repetitious. But further texts, especially if they are nationally composed and deal with the modern scene, could enhance liturgical celebrations.

As a celebrant, my impression is that despite varied eucharistic prayers, proper catechesis, good proclamation and appropriate music, congregation members during the canon often look bored, restless or in sort of a dazed day-dreaming trance.

The insertion of frequent acclamations within the eucharistic prayer, as has been done in two of the children's texts, would help overcome these problems which arise when worshippers remain fairly passive for a lengthy period of time.



SIGNS OF CONQUEST—The sword and sacred word of God are early symbols of Kingship among the Israelites whose monarchy was forged in the furnace of battle. The question of the morality of war and the taking of life is discussed this in the context of Israel's aggression against Jericho.

The Supreme Value

Does war violate a basic right to life?

By Russell Shaw

A frequent theme of ethical discussion is the so-called "hierarchy of values." Is there some supreme value or human good, so important that other values can be violated if necessary to promote it? The answer is "no." Immorality generally lies in acting as if there were.

But there is a real and obvious sense in which life, if not the "supreme" human good, is the most basic. Without life, it is impossible for a human being to realize any other good. One of the signs of moral confusion in our times is that it should even be necessary to state this.

TO SPEAK of the "right to life" immediately raises questions: In what sense can a person be said to have this right and what is its nature? Clearly there is no pre-existing right—that is, a person's right to life does not exist before life exists.

Once life does exist, however, the right to life also exists. It is a right which may not be violated. The reason is the source of life. Its ultimate source is not the individual or other human beings; it is God.

This is why the Second Vatican Council, in the Constitution on the Church in the Modern World, was speaking the simple truth in calling God "the Lord of life." Life originates with God, and God alone has authority to dispose of it.

SINCE GOD is the ultimate source of human life, human beings have a serious obligation to respect life—their own and others'. Negatively, the respect for life which is demanded of us rules out such obvious violations as murder, abortion and euthanasia.

It also rules out the taking of one's own life by suicide. And, although there is much controversy on the matter, this analysis

suggests why some hold that society has no right to take life by capital punishment.

The question of taking the life of an aggressor—in war and similar situations—is much more complicated, since the right of an individual or a nation to engage in self-defense is also involved.

THE MOST that can be said in a brief overview such as this is that Christian moral thought has generally concluded that there is a limited right to take life in such cases—a right conditioned by the application of such principles as the so-called "just war" doctrine or the principle of "double effect." At the same time, Christian moral thought has also insisted that such principles be applied honestly and strictly; not even in the most extreme circumstances is human life to be destroyed casually or indiscriminately.

In recent times we have become increasingly aware that some things are so intimately related to life—and the right to life—as to be virtually inseparable from it. Pope Paul VI and the 1974 International Synod of Bishops, in the statement on "Human Rights and Reconciliation," spoke powerfully of the "right to eat" and declared it to be "directly linked to the right to life." This has many immediate, practical consequences in an era of global food shortages and in a country like the United States, where food and the means of producing food are plentiful.

A great deal has also been said in recent years of the "quality of life." It is an extremely important concept. Besides the right to life itself, human beings have a right to those things which elevate life above the level of mere brute existence: opportunities for work and education, housing, recreation, a decent standard of living, health care and a healthy environment, social, cultural and political life, religious freedom.

OLD TESTAMENT: CONQUEST

Questions and Discussion Points

1. Read the book of Joshua.
2. What was the situation facing Joshua as he took over the leadership from Moses?
3. Summarize the events surrounding the invasion of Canaan and the distribution of the land among the 12 tribes.
4. What was the disposition of the people at the time of Joshua's death?
5. Discuss the stages in the formation of the Gospels.
6. Trace the meaning of the word "scripture" as it refers to the Bible.
7. Discuss the meaning of a "Pyrrhic" victory. Have you experienced such a victory at any time?
8. Distinguish between "failure" and "defeat." Discuss.
9. Distinguish between "success" and "achievement." Discuss.
10. Have you ever gained through losing?
11. How would you respond to the question, "How do you know there is a God?" Would your answer make sense to someone who has had little or no "religious experience"?
12. Everyone believes in something "ultimate." The only question is, "What kind of an ultimate do we believe in?" What are the strengths and weaknesses of this argument?
13. Is it helpful or important to know that the Founding Fathers believed in the existence of God? Explain your answer.
14. Do you think that the Founding Fathers belief in God had an effect on the writing of the Constitution and the values set for the country? Defend your position.

The above discussion points and questions were prepared by the authors and Brother Richard Kerressy, CFX, Assistant Director for Adult Education, Department of Religious Education—CCD, USCC.

LA BIBLIA

Viejo Testamento: Josue

Josue guia su pueblo

Por el Padre John J. Castelot, SS

Al morir Moises, su mano derecha Josue subió al mando de los Israelitas. Las proezas de Josue están relatadas en el libro que lleva su nombre. Antes de cruzar el Río Jordan con los Israelitas y continuar nuestra historia reflexionemos un momento en la situación que se enfrentaban.

En general, las condiciones políticas estaban a su favor. Al este, Babilonia estaba en pleno decaimiento y Siria todavía no alcanzaba su época de apogeo. Aquel gran imperio de Egipto estaba en decadencia y ya no sostenía su control sobre Siria y Cananea.

LOS CANANITAS deberían haber formado una coalición lo suficiente fuerte, para ofrecer resistencia a los Israelitas pero no les era posible. La población de ese país estaba distribuida entre varias comunidades bien fortificadas pero de mediano tamaño y difícil geografía.

Mas la desconfianza existente entre ellos no les permitió la unión que necesitaban para defenderse contra un invasor. Se veían derrotados desde el principio.

Ademas, en ese momento de la historia, los Cananitas sentían presión en ambos lados de sus fronteras. Pues, los formidables Filisteos estaban estableciéndose en la costa del Mediterráneo al oeste. Invadiendo desde la isla de Creta, los Filisteos formaron una federación de aldeas bien organizadas por lo largo de la costa.

ERAN TEMIBLES guerreros y poseían a mas de hierro. Los Cananitas todavía desconocían los implementos y armas de hierro. Al poco tiempo, los Israelitas y los Filisteos chocarían; con terribles consecuencias.

Esta era la situación general a las vísperas de la invasión Israelita. Al otro lado del Río

Jordan habían varias aldeas fortificadas que opondrían el paso de Josue y sus guerreros. La mas cercana al río, la aldea clave, era Jericho. Esta era el primer objetivo de Josue.

Con la ayuda oportuna de Yave, Josue llevo a su pequeño ejercito al otro lado del Jordan y, por fin, pisaron nuevamente el suelo sagrado que Jacobo y su familia habían dejado hace casi 500 años antes para irse a Egipto. La tierra prometida se extendió ante sus ojos pero no iba a ser asunto fácil conquistarla.

LA CAMPANA de conquista que desarrolló esta descrita en el libro de Josue. El libro se divide en dos partes casi iguales. Los capítulos 1-12 cuentan de la invasión y conquista de Cananea, y 13-24 atestiguan la distribución de la tierra entre las 12 tribus de Israel.

Este libro, en cierta forma, da la impresión que todo era muy fácil, con una campaña de puras victorias pero una lectura cuidadosa revela que no era tan sencilla ni hubo tantas victorias.

Una vez cruzado el Jordan, Josue estableció su cuartel general en Gilgal, entre el Río y Jerico. Jerico era la fortaleza clave que controlaba la región central de la cordillera Cananita. Gracias una vez mas a la intervención oportuna de Yave (un temblor tumbó las maderas murallas de Jerico en el momento preciso) y este objetivo importante cayó a los Israelitas.

SIGUIÓ LA captura de otras aldeas estratégicas del sector. Derrotaron posteriormente una coalición de cinco Reyes Ammoritas que les dio el control del sur y la victoria sobre Jabin y sus aliados les dio el poder en el norte.

Los hebreos, bajo el mando del habil Josue así llegaron a tomar posesión de la

tierra que Yave les había prometido. Pero era una posesión parcial y no un control absoluto. Con Josue como su Jefe, con Gilgal como un centro militar y religioso, mantuvieron la unidad que les dio la fuerza.

La unidad que les dio fuerza resultó ser muy débil con la partición de la tierra en 12 partes y luego la muerte de Josue. Habían capturado pues suficientes aldeas para un control parcial solamente.

LOS CANANITAS lograron retener todavía bastantes aldeas y mucha tierra cultivable y en cuanto a la costa; los Israelitas no habían hecho nada por ese lado.

Por consiguiente, su postura militar era precaria y su proximidad a los paganos Cananitas representaba un peligro mayor aun.

La tentación de abandonar a Yave por las religiones mas "prácticas" de sus vecinos era un fuerte peligro y muchos rindieron a la tentación. Yave vio la necesidad de castigar a sus hijos para que se dieran cuenta que ellos tendrían que cumplir con los términos del Convenio si querían que El fuere fiel a su promesa. Ellos tendrían que mostrar lealtad absoluta a El, único Dios según los términos del Convenio hecho en Sinai.

Doctrina familiar

Por el Padre Manuel Lopez, SJ

Nos ha parecido oportuno abrir un parentesis interrumpiendo el tema de la "mujer", por comenzar el año escolar, y con el también la doctrina cristiana para que la mujer caiga en la cuenta de su responsabilidad.

Podíamos llamar doctrina familiar a la vida de familia donde el padre y la madre dialogan afectuosamente con sus hijos y los instruyen en la religión, van formando su conciencia cristiana y les hacen vivir y gustar esta misma vida divina, animándoles con la luz de su ejemplo.

EL APOSTOL San Pablo, en su carta a los Efesios, exhorta a los padres de familia cumplan con su obligación de educar e instruir a sus hijos, no a su capricho, sino según la doctrina del Señor.

Que falta hacía que San Pablo, escribiera esta misma recomendación a todas las Iglesias para abrir los ojos a tanto padre y madre que se llaman católicos prácticos, pero no comulgan con esta teoría del apostol, sino que hay que dejar al niño libre, que siga sus instintos naturales, no contrariarles, ni disgustarles, y darles todos los gustos que pidan, para que sean felices, ya que después tendrán mucho que sufrir; y están creando una generación de futuros jóvenes caprichosos, irrespetuosos a toda autoridad, egoístas amorales y arreglistas.

Repasemos las páginas de la historia de la Iglesia primitiva, y veremos que la Iglesia confiaba la enseñanza religiosa a los esposos. La educación cristiana en la familia completaba la predicación de la Iglesia, haciéndola llegar a todos los rincones de los hogares, para que se convirtiera en la vida familiar cristiana.

LOS PADRES, hoy día, al oír la palabra de Dios los Domingos, es para que ellos, la adopten para que no solo a ellos, sino a sus hijos les sirva de alimento espiritual de la semana. Tienen que ser como transmisores que repitan las enseñanzas, a todos los de la casa, y no solo las aprendan, sino que sobre todo, prenda en los corazones, la amen y la conviertan en amor y vida.

Quien creen ustedes que formaron a esos colosales cristianos, como San Juan Crisostomo, San Gregorio Nacianceno, San Agustín, etc., doctores y santos padres de la Iglesia? Ellos mismos nos dicen, haber recibido de sus respectivas madres la formación Religiosa que oriento toda su vida.

Se engañan muchos, en atribuir esta crisis de Sacerdotes y de Religiosos, echando la culpa a los tiempos, a los ambientes, y no quieren reconocer de que hoy día la mayoría de las madres cristianas no solo no les forman y preparan para esto, sino que se oponen y trabajan lo indecible por quitar esta idea de vocación religiosa a sus hijos. Pues, siempre es verdad, que con frecuencia la vocación religiosa la pidio, la quiso y la trabajo "la madre".

HAY CRISIS DE madres cristianas que

pidan la vocación para sus hijos. Por eso, San Juan Crisostomo insistía constantemente, en que se cumpliera con este sagrado deber de la enseñanza de la doctrina familiar. El Vaticano II en la Constitución "Luz de las gentes" dice: "En esta Iglesia doméstica, los padres han de ser para con sus hijos los primeros predicadores de la fe, tanto con su palabra, como con su ejemplo."

Es necesario este adoctrinamiento cristiano de los hijos, porque los padres son los que tienen que responder a todos esos "porque's" religiosos y darles contenido, a las vivencias religiosas, de los padres. Por que los padres se aman entre si? Por que se disculpan? Por que se perdonan? Por que los hermanos deben amarse entre si? Ayudarse? No ser egoístas? Por que hay que rezar al levantarse, al acostarse, al comer? Por que hay que amara los demás?

Por que responde el público en la misa, por que hacen tantos movimientos, que es lo que hace el Padre en el altar? Que significa esa mesa donde pone el sacerdote las cosas? Que es esa copa? Por que echa vino? Por que levanta la copa y lo mismo el pan? Por que unos se acercan a comer ese pan blanco, con tanto respeto, y otros se quedan sentados? Por que ellos los pequeños, no se lo dejan comer?

ES NECESARIO, pues, una explicación de todas estas curiosidades al niño para que el las comprenda y trate de tomar parte, y vivir estas experiencias.

Los padres tienen que ir explicando el libro de la naturaleza en las excursiones, en la playa, por las noches, mirando al cielo estrellado, hacerles caer en la cuenta del poder, del amor de Dios; de las bellezas y grandezas que hizo para nosotros sus hijos.

No se excusen los padres diciendo que ya envían sus hijos a la doctrina. El Concilio Vaticano II dice que a quienes corresponde en primer lugar a dar educación básica es a los padres "puesto que los padres están obligados gravísimamente a educarlos, por eso deben ser reconocidos como los primeros y principales educadores."

Todo lo que les rodea les esta diciendo que es por ellos y para bien de ellos. Ahora ya les pueden hablar del Padre Dios que ha hecho tantas cosas buenas para sus hijos los hombres, y empiezan a sentir amor por ese Padre que no ven. El niño cree en el amor de Dios. El niño ama a su Padre Dios.

ADEMAS VEN QUE el papa y la mama trabajan continuamente para proporcionarles todo lo necesario a ellos, los hijos. Señalar y distribuir el trabajo que cada hijo tiene que realizar, corresponde al papa y a la mama, pues ellos mandan. El niño lo reconoce. Los que desobedecen, engañan o faltan al respeto a sus padres, hacen mal. Los padres que corrigen a sus hijos, sin tener estos culpa, son injustos.

Así es como los niños, van formando su conciencia, del sentido de "culpa", "deber", "justicia", "responsabilidad", etc.

La voz del Papa Pablo

El Padre Roberto Omana, parroco de la iglesia de San Antonio en National City, presentara cada semana las enseñanzas de su Santidad el Papa:

No nos reduzca al silencio, hermanos amadísimos, el miedo a críticas siempre posibles y a veces fundadas. Por necesaria que sea la función de los teólogos, no es a los sabios a quienes Dios ha confiado la misión de interpretar auténticamente la fe de la Iglesia: esta fe descansa en la vida de un pueblo, cuyos responsables ante Dios son los obispos. A ellos corresponde decir a ese pueblo lo que Dios le exige creer. Esto requiere de cada uno de nosotros mucha valentía.

En efecto, en la lucha de opiniones encontradas entre si, se corre el riesgo de que la generosidad mas grande quede asociada a las afirmaciones mas discutibles: "de entre nosotros mismos, como en tiempo de San Pablo, se levantan hombres que dicen cosas perversas para arrastrar a los discípulos a su seguimiento", y los que así hablan están a veces persuadidos de hacerlo en nombre de Dios, ilusionándose ellos mismos con el espíritu que los anima. Para lograr ese discernimiento de la palabra de fe, estamos nosotros suficientemente atentos a los frutos que ella suscita?

Podría venir de Dios una palabra que haga perder a los cristianos el sentido de la renuncia evangelica, o que proclame la justicia dividiendo de anunciar la templanza, la misericordia y la pureza, una palabra que levante a los hermanos contra los hermanos? Jesus nos lo ha advertido: "por sus frutos los conoceréis" [Hechos 20, 30; y Mateo 7, 15-20].

Que nuestra exigencia sea la misma para los colaboradores que llevan con nosotros la carga de anunciar la palabra de Dios.—Dirigido a todos los obispos en quinto aniversario de la clausura del Concilio Vaticano II, Agosto 12 de 1970.

St. Vincent de Paul
ACE DRUG CO.
Expert Prescription Service
Richard A. Sunkel, Prop.
820 West Washington
Phone 295-2131

J. P. WITHEROW
Roofing Contractor
297-4701
1001 Morena Blvd.
San Diego, CA 92110

Since 1887
BREYER'S Liquor Stores
Complete Line of Liquors
Wines and Beers
4th & "D" Perris 657-2225
Also 5119 Jurupa, Riverside

Are you getting enough to eat?



"SINCE I WAS IN BANGLADESH, I CAN'T LEAVE FOOD ON MY PLATE ANY MORE"... was the reaction of one concerned Christian who saw the misery and hunger that afflicts millions. Missionaries are there, trying to ease the hunger for food as well as the hunger for God. They bring help and hope to these "the least of Christ's brethren", but they can only bring what YOU make possible. Please share YOUR next meal with them, through the Society for the Propagation of the Faith.

HELP US HELP THEM

...to fill their needs of body and spirit. May the Society for the Propagation of the Faith be your principal charity for sharing in the greatest and holiest work of the Church.



TO HELP YOU HELP THEM

...to share my plate with them, I am enclosing my gift of \$_____ that they might know that we are brothers in Christ.

Name _____
Address _____
City _____ State _____ Zip _____

THE SOCIETY FOR THE PROPAGATION OF THE FAITH

Send your gift to:

Most Rev. Edward T. O'Meara
National Director
Dept. C, 366 Fifth Avenue
New York, New York 10001

OR: Reverend Anthony Chylewski
Diocesan Director
P.O. Box 11011
San Diego, California 92111



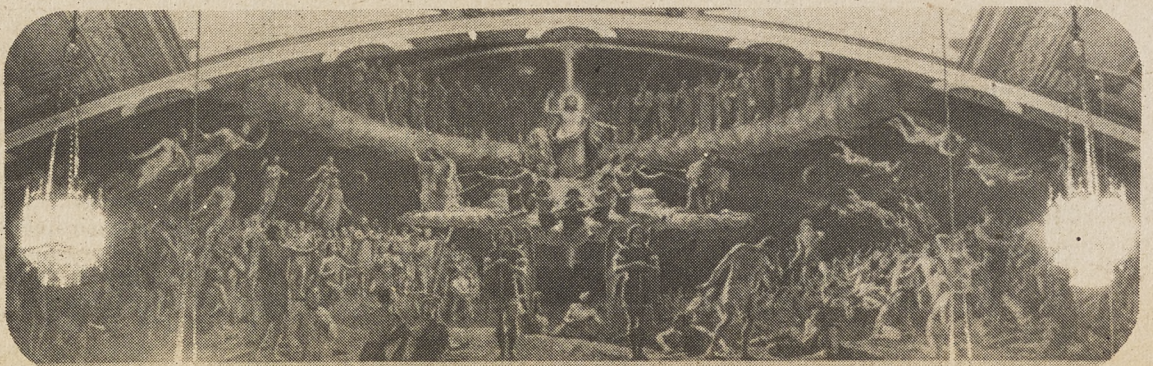
'Rosary' parish a 'jewel chest of religious art'



The Nativity, third Joyful Mystery



The Crucifixion mural, in front of sanctuary



Last Judgment mural, above choir loft, Father Rabagliati, first pastor, painted into foreground

SC photos by Dan Pitre

October is Rosary month and Our Lady of the Rosary, San Diego's Italian national parish, is a "jewel chest of religious art" dedicated to the Rosary, according to Barnabite Father Paul Marconi, pastor.

Beautiful and nearly priceless murals, stained glass and statues cover nearly every square inch of the church's interior, combining to almost compel viewers to prayer and meditation. Parishioners are currently celebrating the 50th anniversary of their church at State and Date streets,

dedicated in 1925.

Commissioned by Father Sylvester Rabagliati, first pastor, Venetian artist Fausto Tasca began the artwork in 1923, taking more than two years to complete it. He used his own special process to make the stained glass windows.

Another Italian, Carlos Romanelli, was commissioned by Father Rabagliati to do the statuary. There are no other statues like them because the molds and patterns were destroyed when work was completed.



The Coronation, fifth Glorious Mystery



The Presentation, fourth Joyful Mystery



The Ascension, second Glorious Mystery

Matt Talbot nears beatification

Ireland's Blessed Oliver Plunkett becomes saint Oct. 12

VATICAN CITY (NC) — This Sunday, Oct. 12, Pope Paul will canonize Blessed Oliver Plunkett, the Archbishop of Armagh and primate of Ireland who was executed in England in 1681.

The ceremonies, in St. Peter's Basilica here, will give Ireland its first saint in more than 700 years. As plans for Blessed Plunkett's canonization were being made, another Irishman, Matt Talbot, made the first step on the road to sainthood.

The Vatican's Congregation for Saints Causes decreed before Pope Paul Oct. 3 that Talbot, a Dublin working man who "dragged himself from drunkenness to holiness", led a life of "heroic virtue". The decree is the first step toward beatification.

Blessed Plunkett's canonization follows official acceptance of a miracle due to the new saint's intercession. It occurred in Naples when a nun placed a picture of Oliver

Plunkett under the pillow of a dying woman. She was cured.

Cardinal Timothy Manning of Los Angeles, who will head 1,200 U.S. pilgrims, is expected to be the ranking visiting prelate at the ceremony.

Cardinal Conway of Armagh, Primate of Ireland, is ill. He has been a leading proponent of the cause of the new saint.

Every other Irish bishop

plans to attend the canonization. They will be led by Archbishop Dermot Ryan of Dublin and Bishop John McCormack of Meath, the diocese where Oliver Plunkett was born on Nov. 1, 1625.

Oliver Plunkett came from an old aristocratic family and studied for the priesthood in Rome. He was ordained archbishop of Armagh in 1669 and travelled secretly to Ireland where persecution of the Catholic Church was rife.

During his many years as a clandestine bishop, he preached in secret places to the laity and led campaigns to educate the Irish clergy who were often illiterate.

Oliver Plunkett was the last victim of the notorious "Papist Plot" series of executions. He was tried first in Ireland, but it was impossible to convict him.

He was then transported to London where he was convicted and finally hanged, drawn and quartered at the place of execution, Tyburn, where so many common criminals and Catholic martyrs had died.

On the afternoon of the canonization, Oct. 12, a new Mass of St. Oliver will be celebrated all over Ireland. Versions of this new Mass have been widely distributed in English and Gaelic.

Talbot was born into a large and poor Dublin family in 1856. After a single year of schooling with the Christian Brothers when he was 11, he became an errand-boy for win merchants and soon started to drink heavily.

At 28, disappointed at the refusal of his drinking com-



Blessed Oliver Plunkett

panions to treat him to drinks when he was out of money, he experienced a spiritual conversion.

He took a pledge against drinking, but only for three months, because of his self-distrust. Then he renewed it for a year, and finally for life. He began

going to daily Mass and Communion, and undertook a life of prayer and penance.

In the 50 years since his death, devotion to him as an intercessor for alcoholics and others with drinking problems has been spreading in Ireland and the United States.

In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. — Amen.

COTTER, Richard N. Brother of Evelyn Esmond, Natalie Trudell, Gertrude Moore and George L. Cotter. Requiem Mass, Sept. 26, Goodbody's Blvd. Chapel
Goodbody's Blvd. Chapel

CRIVELLO, Pietro. Father of Michelle, Diane, Angela and Genee Crivello, son of Mrs. Maria Crivello, brother of Tom Crivello and Nancy Morris. Requiem Mass, Oct. 2, Our Lady of the Rosary Church.
Goodbody's Ivy Chapel

GUGLIUZZA, Lucy C. Mother of Joseph Ottino and Victor Gugliuzza, sister of Mrs. Mary DiBella, Mrs. Rose DiBella and Mrs. Iola Boffeli. Requiem Mass, Sept. 29, Holy Spirit Church.
Goodbody's Blvd. Chapel

HUNT, Charles W. Father of Mrs. John (Margherita) Mazur, also six grandchildren. Requiem Mass, Sept. 29, St. Joseph's Cathedral.
Goodbody's Blvd. Chapel

KOENIG, Elizabeth A. Mother of Grace De Hoff, Phyllis Montgomery, Walter and Leonard Koenig, also 10 grandchildren and seven great-grandchildren. Requiem Mass, Oct. 1, St. Joseph's Cathedral.
Goodbody's Blvd. Chapel

KALTSUKIS, Mary Catherine. Wife of Charles Kaltsukis, mother of Phyllis White also four sisters. Requiem Mass, Oct. 1, Our Lady of Grace Church.
Goodbody's Blvd. Chapel

ODDO, Giuseppe [Joe] Husband of Rose Oddo, uncle of Mrs. Nick Farella. Requiem Mass, Oct. 2, St. Patrick's Church.
Goodbody's Blvd. Chapel

ROULLARD, Amy T. Wife of George P. Roullard, mother of Kenneth Roullard, daughter of Mrs. Margaret Breen, and sister of Mrs. Dolores Ferri. Requiem Mass, Oct. 2, Blessed Sacrament Church.
Goodbody's Blvd. Chapel

ZEBROWSKI, Joseph. Husband of Marie Zebrowski. Requiem Mass, Sept. 27, St. Joseph's Cathedral.
Goodbody's Ivy Chapel

ZOLEZZI, Agostino J. Husband of Angelina Zolezzi, father of Eleanor Rippo, Victoria De Falco, Ortensia Christensen, Steve Zolezzi and the late Angelo Zolezzi, brother of Victoria Zolezzi, also 13 grandchildren and 27 great-grandchildren. Requiem Mass, Oct. 1, Our Lady of the Rosary Church.
Goodbody's Ivy Chapel

Never before in man's history has there been a more compelling reason to rally.



ABORTION kills hundreds of babies daily.

EUTHANASIA legislation to legalize direct killing of critically ill people or those without "meaningful" life, was introduced in 16 states this year.

TAX DOLLARS are funnelled to government and private agencies to provide easy access to abortion. Will you be paying for killing the elderly next?

The statewide Pro Life Conference on Abortion and Euthanasia provides the opportunity for YOU to

- learn what is happening
- discover what others are doing
- decide what you will do

OCTOBER 18-19 U.S. GRANT HOTEL, DOWNTOWN SAN DIEGO

Registration Form Clip and send to Pro Life Conference
Post Office Box 23033
San Diego, Calif 92123

Registration fees: Regular	\$10.00
Before Oct. 13th special	8.00
Pre-reg. if staying at U.S. Grant	6.00
Saturday Banquet for registrant	9.50
Saturday Banquet only	11.50
Brunch	4.75

Amount Enclosed

Name _____
Address _____
City _____ State _____ Zip _____
Congressional District (if known) _____

BOULEVARD CHAPEL
5027 EL CAJON BLVD.

Goodbody
MORTUARIES

IVY CHAPEL
317 ASH STREET

582-1700

ONE PHONE FOR ALL CHAPELS.

'Theological obstacles exist'

NCCB head repeats: 'no women priests'

WASHINGTON (NC) — The president of the National Conference of Catholic Bishops reaffirmed the Church's teaching that "women are not to be ordained to the priesthood." Archbishop Joseph L. Bernardin of Cincinnati, NCCB head, said:

"It is not correct to say that no serious theological obstacle stands in the way of ordaining women to the priesthood, and that the fact that women have not been ordained up to now can be explained simply by cultural-

ly conditioned notions of male superiority.

"THERE IS a serious theological issue. Throughout its history the Catholic Church has not called women to the priesthood. Although many of the arguments presented in time gone by on this subject may not be defensible today, there are compelling reasons for this practice."

Archbishop Bernardin quoted from a 1972 report of the NCCB Committee on Pastoral Research and Prac-

tices entitled "Theological Reflections on the Ordination of Women," which he said gave "a very powerful reason for not ordaining women."

That report states in part: "The constant tradition and practice of the Catholic Church against the ordination of women, interpreted as a divine law, constitutes a clear teaching of the ordinary magisterium of the Church. Though not formally defined, this is Catholic doctrine."

ARCHBISHOP Bernardin

coupled his comments on ordination with a declaration that "we must...address ourselves seriously to the question of women in the Church."

"The Church has grown more aware of the variety of ministries open to women; in a very special way they are called to collaborate with all other segments of the Church in the essential work of evangelization. The Church will suffer, indeed it will be betrayed, if women are given only a secondary place in its life and mission."

Diocesan priests to hear pro-life expert

Dr. John C. Wilke of Cincinnati, an expert in the pro-life field, will conduct a special conference on abortion and euthanasia for priests of the diocese on Friday, Oct. 17.

Bishop Leo T. Maher has urged priests to attend the conference, to be held from 1:30-4:30 p.m., at St. Mary Magdalene parish hall.

Dr. Wilke, vice-chairman of the National Right to Life Committee, will be in San Diego as the featured speaker at the fifth annual California Pro-Life Conference Oct. 17-19 at the U.S.

Grant Hotel.

Other featured speakers at the conference will include Dr. Margaret White of England, founder of the World Federation of Doctors Who Respect Human Life; and Dr. Constance Redbird Uri of Los Angeles, who is active in defending the right of American Indian mothers and their babies to good health rather than abortion.

Bishop Maher will attend the opening general assembly of the conference at 9:30 a.m., Saturday, Oct. 18. For more details, see ad on page 12.

Area monthly meetings set for diocesan Pre-Seminary program

The regular monthly meeting schedule for students enrolled in the diocesan Pre-Seminary program has been announced by Father Roger Lechner, director.

Meetings will be held for pre-seminarians in San Bernardino and Riverside counties from 2-5 p.m. on Saturdays beginning Nov. 21 at St. Francis de Sales parish hall, Riverside.

St. Francis Seminary, San Diego, will be the meeting site for students from Imperial and San Diego counties who are enrolled in the program. Meetings will be from 2-5 p.m. on Sundays, beginning Oct. 19.

Boys interested in joining the Pre-Seminary Program, Father Lechner said, should contact their pastors as soon as possible.



EL CAJON ANOINTING—Pope Paul led a worldwide Holy Year "Day of the Sick" last Sunday, Oct. 5, administering the sacrament of Anointing of the Sick at St. Peter's Basilica, the first time a pope has ever done so. At St. Kieran's parish, El Cajon, the sacrament was administered at all Masses by Father John Campion, above, pastor; Father Thomas Gillespie, associate; and retired Msgr. Charles Popell. Over 100 people were anointed, Father Campion said.—SC photo

Bishops' Bicentennial hearings

Cesar Chavez demands UFW justice

SACRAMENTO (NC)—In an unrelenting 45-minute blast against what he called a "conspiracy" by California growers, the Teamsters union, and state officials to ruin the United Farm Workers of America, Cesar Chavez, president, told U.S. bishops here that he will lead as many as 10,000 farmworkers to picket Gov. Edmund G. Brown Jr., "until we get justice."

Chavez spoke to a panel of bishops Oct. 2, the first day of the three-day regional hearing on "Liberty and Justice for All", part of the Catholic observance of the U.S. Bicentennial. The theme of the hearing was "work".

REPORTING ON the first month of activity since the new California Agricultural Labor Relations Act went into effect, Chavez charged that the law has been "subverted" in case after case of union elections among farmworkers in the state.

By a wide variety of manipulative tactics by growers and Teamsters and condoned by state officials, he said, the workers have been "intimidated" to vote

for no union representation or for the Teamsters instead of the UFWA.

The Sacramento hearings were the fifth of six such sessions being held around the country this year by the National Conference of Catholic Bishops (NCCB) in an effort to develop a five-year program of Catholic social action in the United States.

NATIONAL experts testified that the labor movement in this country has a long way to go before collective bargaining protects all workers from unjust wages and substandard working conditions.

Taking the farm labor struggle in California as a key example of future developments in the labor movement, the witnesses urged the Church to take a strong stand in favor of the fundamental right of workers to organize freely.

Leading off a stream of witnesses, Msgr. George G. Higgins, secretary for research of the U.S. Catholic Conference, said it is a serious mistake to interpret the Church's stand for unions as "taking sides" in the sense of being opposed to management.

"I THINK IT is essential," he said, "for those both in and out of the Church to realize that it is the Church's concern for the right to organize that is behind its involvement in the labor movement."

"If the worker does not have that first, basic right to organize, then the rest is just academic verbalism when we're talking about social justice."

Several witnesses charged that, although the Church pays lip service to the right to unionize, it often fights unionization among Catholic school teachers and hospital employees.

ARCHBISHOP Peter L. Gerety of Newark, N.J., chairman of the bishops' panel, announced twice during the hearing that the Teamsters had declined repeated invitations by the panel to present their views on the three-way Teamsters-UFWA-grower struggle in California.

On the second day of the hearings, three national experts in succession charged that U.S. economic policies which allow high unemployment rates are not only economically disastrous but

morally evil.

Bayard Rustin, a long-time leader in black labor and civil rights causes, argued that current economic policies are creating a generation of "economic untouchables," youths who will grow up with no meaningful work experience and will therefore lose any capability for integration into the mainstream of society.

THE SOCIAL crisis being created, he said, is not one of race but of class, affecting poor blacks, whites and browns in the same way.

On the third day of the hearings, focusing on issues of justice in the Church toward its own workers, witnesses stressed more participation in decision-making as a central factor in achieving justice.

Joseph Cunneen, editor of Cross Currents, said there is a "widespread apathy to the Church among rank-and-file Catholics." Too often, he said, dedicated, interested lay persons who had had their hopes for stronger participation in Church life raised by the Second Vatican Council, found these hopes dashed by repeated rebuffs from priests and bishops.

YOU WILL STOP SMOKING ON NOV. 20th

...Calmly and Comfortably

At SmokEnders, we will INSIST that you keep smoking until you have learned to quit calmly, comfortably and with dignity—forever free of the desire to smoke.

We will teach you to quit smoking with NO painful electric shock, NO smoke blown in your face, NO scare tactics, NO willpower, NO hypnosis, NO drugs and NO "cold turkey" withdrawal.

Enjoy the painless and popular SmokEnder method that has received nationwide acclaim for helping tens of thousands become happy, relaxed NON-smokers—totally indifferent to cigarettes.

With 30 FREE INTRODUCTORY MEETINGS in this area, there's a meeting near you. Please bring your cigarettes...in a few weeks you won't need them anymore.

LOCATION	FREE EXPLANATORY MEETINGS
ESCONDIDO ROYAL INN 2500 S. Escondido Boulevard (frontage road for Route 15)	MONDAY October 13 7:30 p.m.
CORONADO CORONADO WOMAN'S CLUB 1735 Strand Way (opposite the Coronado Shores Condominiums)	MONDAY October 13 7:30 p.m.
LA MESA LA MESA WOMAN'S CLUB 5220 Wilson Street (corner Grossmont)	MONDAY October 13 7:30 p.m.
CLAIREMONT SANDS HOTEL 5550 Kearny Mesa Road	TUESDAY October 14 7:30 p.m.
POINT LOMA ROADWAY INN 2901 Nimitz Boulevard (corner Rosecrans)	TUESDAY October 14 7:30 p.m.
IMPERIAL BEACH ST. JAMES LUTHERAN CHURCH 866 Coronado Avenue (corner 9th Street)	TUESDAY October 14 7:30 p.m.
OCEANSIDE BRIDGE MOTOR INN 1105 North Hill Street (Hill St. exit off Interstate 5)	TUESDAY October 14 7:30 p.m.
MISSION VALLEY SCOTTISH RITE MASONIC CTR. 1895 Camino Del Rio South (across Freeway from May Co.)	WEDNESDAY October 15 7:30 p.m.
SEVEN SEAS HYATT LODGE 411 Hotel Circle South - Banquet Rm. A (next to Holiday Inn)	SATURDAY MORNING October 18 10:00 a.m.
COLLEGE GROVE WALKER SCOTT @ COLLEGE GROVE CENTER (Grove Room) Highway 94 and College Ave.	WEDNESDAY October 15 7:30 p.m.
CHULA VISTA CHULA VISTA CHAMBER OF COMMERCE (Park in rear) 233 Fourth Ave., between E and Davidson	WEDNESDAY October 15 7:30 p.m.
EL CAJON PARKWAY BOWL 1280 Fletcher Parkway	THURSDAY October 16 7:30 p.m.
LA JOLLA TORREY PINES INN 11480 N. Torrey Pines Road	THURSDAY October 16 7:30 p.m.
VISTA BRIDGE CENTER OF VISTA 925 S. Santa Fe Ave. between Carrows Restaurant & McMahan's Furniture	THURSDAY October 16 7:30 p.m.

SMOKENDERS®

"THE EASY WAY TO QUIT SMOKING"

For information about meetings in other areas, call or write:

3435 Camino Del Rio South, Suite 216
San Diego, California 92108
(714) 282 - HELP

© SmokEnders, Inc., Phillipsburg, NJ 08865 1972 (9/75)

Pastor's point of view

Confession and reconciliation

It is hoped that pastors of our parishes may wish to write on a subject of their choice and in their own style. And as often as we receive suitable contributions, we will print them here. This article, from "Christ Lines," parish bulletin of St. Frances Xavier Cabrini church, Crestline, is by the pastor, Father John Domas.

It is my impression that private confession is disappearing. It is being replaced by complacency in matters of conscience. It has been my wry observation that we are glimpsing the light at the end of the tunnel. Everyone goes to Communion and no one goes to confession. The Church is finally approaching complete victory.

Are we only fooling ourselves? Jesus infuriated his enemies by forgiving sins. He gave the apostles the power to forgive sins. There is ample evidence that as early as the end of the second century (the one hundreds) bishops and priests forgave sins committed after baptism.

FOR AT LEAST 700 years, annual confession has either been required or

morality on the one hand and situation ethics, delayed first confession, and more frequent Holy Communion on the other.

CONFESSION became passe for a great number of people, and for most of them nothing took its place.

New on the scene is the penitential or reconciliation service. This may include readings from the Bible which call attention to the fact of sin, the need to repent, the mercy of God, and the effect of sin on a godly community.

Appropriate hymns may be sung and prayers offered. The celebrant can inspire people with a sense of sorrow and a desire for conversion. He may instruct, pinpointing the nature of sin, clarifying morality in individual areas, and suggesting motivation and practical methods of self-improvement. He may lead the people in an examination of conscience.

I THINK THIS can be an excellent preparation for private confession. I don't believe it is an adequate substitution for private confession. Present Church discipline does not allow general absolution.

Public confession in any significant depth is probably not suitable for most people either as an active or passive experience. Private confession as part of a penitential rite can be too lengthy a process to be the regular thing.

Admittedly, St. James did say to "confess your sins to one another." Those able and willing to do this at least in general terms might both learn and teach that even secret failings harm the community. We must be at peace with God and with ourselves in order to contribute peace to the community.

INDIVIDUAL, private confession seems to me almost essential in any complete regimen of spiritual exercises. Never is a person more honest. One realizes confession is a lying game if he does not intend to do better. The private advice and instruction of the priest carries a special depth of meaning in the sacrament.

While private confession may be face to face and can and should be more than an "in-and-out" experience, it should not be confused with a counseling session. The bold acknowledgment of individual failings or areas of weakness can get lost in the more casual setting of counseling.

Also, if confession is ever again to be a more regular thing, service to the parish at large can be managed only at scheduled hours in an economy of time. Private appointments for confession are fine in special circumstances, but simply cannot serve the majority with any sort of regularity.

There are two dimensions in our religious life, private and communal. For years we have tried to get people to think of community and of themselves as part of a community. This important effort must not make us lose sight of our sacred individuality. In some ways we are each a universe.



encouraged. Confession has long been one of the distinguishing hallmarks of the Catholic Church.

Father Joseph Champlin, in his current book, *Together in Peace*, quotes with approval Pius XII's encouragement of frequent confession. In the same book he also recalls "the distinguished theologian Karl Rahner suggests that monthly reception of this sacrament could be a good norm or guideline for persons seriously concerned about following Christ."

An interaction of events too numerous and complicated to analyze briefly has taken its toll of frequent and regular confession. These would have to include a conflict between dreary routine and pigeonhole



MARTYRS COMMEMORATED—Vietnamese children at Camp Pendleton receive First Communion recently from Archbishop Joseph McGucken of San Francisco on the feast of Vietnamese martyrs. In the background is chaplain Father Joseph Devlin, who works among the refugees. He helped displaced Vietnamese in their country before the Communist takeover.—NC photo

Priests' parents die

The father of a Riverside pastor and the mothers of two other priests serving in the diocese all died recently.

Mr. Martin Healy, 85, the father of Father Thomas Healy, pastor of Our Lady of Perpetual Help, Riverside, died in Kilkenny, Ireland, Oct. 2.

FATHER HEALY, a native of Ireland ordained for the San Diego diocese May 31, 1959, flew to his father's bedside Sept. 28.

Mrs. Madonna M. Russell, mother of Father Richard Russell, associate pastor of Holy Trinity church, El Cajon, died Oct. 1.

Mrs. Russell, 78, is sur-

vived by her husband, Raymond. Funeral services were held at Holy Family church, Orange, on Oct. 4. Father Russell was ordained May 31, 1960.

MRS. MARY Kelly, 82, died recently in DuBois, Pa. She was the mother of Father John Kelly, OSA, former superior of the Augustinian community at St. Augustine High School, San Diego.

WANTED PRIEST WITNESS

On July 31, 1975, at 9:30 p.m. a priest traveling to San Diego assisted at an accident scene on Interstate 5 South, north of Oceanside, by setting out flares. His name was not obtained. We are anxious to contact the priest, who is asked to call:

Tom Mix, Attorney
(714) 722-1877

**HARTSON'S
AMBULANCE SERVICE**
280 8111
Serving the entire San Diego city and county area, from 8 locations.

LA LIBRERIA DISTRIBUIDORA RELIGIOSA, INC.

Ofrece:
• más de 4,000 títulos de temas diferentes de religión en español • Biblias españolas y latinoamericanas, • Misales y devocionarios, • Audiovisuales religiosos.

Dirijase:

LIBRERIA DISTRIBUIDORA RELIGIOSA, INC.

21 S.W. 13th Ave. Miami, Fla. 33135

Pida su catálogo gratuito. Enviamos sus pedidos por correo

Legal Notice

NOTICE TO CREDITORS
FILE NO. 110019

SUPERIOR COURT OF THE STATE
OF CALIFORNIA FOR THE
COUNTY OF SAN DIEGO

Estate of
MATHILDE L. KULL, aka)
MATHILDE KULL,)
Deceased.)

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at the office of

FRANCIS J. MAHER

Attorney at Law

4467 Morrell St.

San Diego, California 92109

which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.

Dated October 1, 1975.

BARTLEY E. CAMPBELL,

Executor of the Will

of the above named decedent.

FRANCIS J. MAHER

Attorney at Law

4467 Morrell St.

San Diego, CA 92109

Phone: 276-3535

Attorney for Executor

SC: Oct. 9, 16, 23, 30, 1975

classified advertising

Appliances

ACE TV - APPLIANCE SERVICE
PROMPT, EFFICIENT
REASONABLE
5985 Severin Dr., La Mesa
465-5742

WASHER, DRYER AND REFRIGERATOR REPAIRS

If you have a sickie, call Doc Anthony for prompt and efficient service.

Also reconditioned washers, dryers & refrigerators, guaranteed 4 months and 3 year warranty.

ANTHONY'S APPLIANCE
2310 30th St., San Diego
283-4233

Business Notices

TOWER BOWL
628 W Broadway 233-8171
Bowling-Billiards-Coffee Shop
Cocktails - Free Parking

Mastio Richert Jewelers
Authorized clock service for
Seth Thomas, Ridgeway, Colonial and Herschede.
4669 Park Blvd. 297-2360

Business Notices

BACK TO SCHOOL SALE

Save \$140.00 on any new Necchi in stock.

Necchi's start at \$199.00.
Now only \$50.00.

\$140.00 savings!

FREE HOME TRIAL

Central Sewing Center
3041 University Ave., SD
298-6681

MUNN'S CARPET

Steam cleaning, shampooing
installation and repair
Free Estimate

466-1500 or 469-7218
Anytime

Place your
fictitious firm
name notification
in Southern Cross

For Sale

(DON'T DIE - WITHOUT A WILL! Blank form protects your family. Only \$2 - guaranteed! Order Today!! 20th Century Products, Box 14320, San Diego, Calif. 92114)

FOR SALE - 1 cemetery plot at Holy Cross, good location. 295-7405.

Convert
Those
Unused
Items
Into
Dollars

You tell it
like it is . . .

We'll SELL it
like it is . . .

Classified Ads
298-7713

Home Improvements

We will paint your home, etc. Excellent work, reasonable prices. Free estimates. 422-4498.

LANDSCAPING, BLOCK

Walls, complete home remodeling, concrete work. Free estimates, reasonable prices. 465-4287. Licensed contractor. A. Crisafulli

Classified Ads
are
people sized ads

ROOF LEAK?

Phone 264-0404, 474-6004 for free estimate. All types of residential and commercial roofing.

San Diego Insulation & Roofing Co.
1726 Wilson Ave.
National City

Delaney and Pfifer

Painting and Spray-On Acoustical Ceilings. Local Contr. & member of Better Business Bureau. 298-2002

Home Improvements

Custom Aluminum
SCREENS & DOORS
Any size. Tension screens rewired. Rubber Stamps. 280-7360 anytime

Real Estate

3 South Bay Offices
**Yavorsky
Real Estate**

Chula Vista, San Diego, Bonita
420-7255, 474-5559, 479-0340
Call John C. Yavorsky, Realtor

Wanted

WANTED. . . Job as house-keeper for rectory. Have ref. 283-8682 after 5 p.m.

WANTED. . . Job as organist for church, San Diego area. 222-7262

Wanted to Buy

PIANO WANTED 281-3717

Around the world
Across the nation

Universal Church

Catholic schools plan to sue French govt.

In PARIS, Catholic schools in France plan to sue the government for one billion francs (\$220 million) on grounds that state grants to Catholic schools are not arriving as provided by law.

Under a 1959 law, private (nearly always Catholic) schools under contract with the government have their teachers' salaries paid and get sums for other operating costs. A government study showed the payments over the past three years were 66 per cent short.

Prison problems worry Oakland bp.

In OAKLAND, voicing strong concern over prison problems in his diocese, Bishop Floyd L. Begin has

established a new office dealing with criminal justice.

The bishop attacked the general apathy surrounding the subject as well as penal abuses. "As followers of Christ," he said, "we should be actively concerned about prisons. The vindictive attitude of 'lock them up and throw away the key' is not consistent with human dignity."

Brooklyn diocese closes 2 schools

In BROOKLYN, N.Y., diocesan school officials permanently closed two of five struck Catholic high schools as a marathon negotiating session between the diocese and striking lay teachers collapsed Oct. 5.

Underclassmen arriving Oct. 6 at Christ the King and Bishop Loughlin high schools were told they must transfer

and received lists of Catholic and public high schools in the area that might be able to accommodate them.

Pope establishes new Fla. diocese

In WASHINGTON, Pope Paul has set up the new Diocese of Pensacola-Tallahassee in northwestern Florida, and named Bishop Rene H. Gracida, auxiliary of Miami, bishop of the new diocese which covers an 18-county area, all taken from the St. Augustine diocese.

The diocese will have 37,057 Catholics in 30 parishes, nine missions, served by 36 active diocesan priests, eight priests from other dioceses and nine religious priests.

Dutch priests can't marry, despite law

In AMSTERDAM, The Netherlands, a government spokesman said legislation outlawing the dismissal of employees who marry would not prevent Church officials from dismissing a priest who marries.

Justice Minister Andries van Agt said several professions demand membership in certain organizations as a

condition of employment and that the priest who marries loses his official membership in a Church organization and therefore may be dismissed.

Jerusalem won't be Vatican's new home

In VATICAN CITY, Vatican press spokesman Federico Alessandrini denied reports that the papacy would transfer to Jerusalem if the Italian Communist party comes to power in the 1977 elections.

The report was published in the Naples paper *Roma* together with a picture of a plastic model building which, the paper claimed, had been planned as the Jerusalem Vatican.

Anglican, Catholic reunion predicted

In NASHOTAH, Wis., the former primate of the Church of England has predicted a union of sorts with Catholicism early in the next century.

Archbishop Arthur M. Ramsey said it won't be a takeover. It will mean that the Anglican Communion becomes recognized in communion with the Holy See in the same manner as the Catholic Eastern rite churches.



GIFT FROM CHICAGO—Mother Tambellini of the Canossa Benedictine convent in Dhulia, India, helps distribute beans to women in a Food-for-Work program sponsored by Catholic Relief Services. Cardinal John Cody of Chicago sent more than \$1 million to Catholic Relief to help fight world hunger.—NC photo



MAKE THEIR DREAM COME TRUE

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

Bishop Sebastian Vayalil of Kerala, India writes:

"There are 4,000 homeless families in the Diocese of Palai. They live in squalid shacks, or straw huts — if they're lucky. In open fields or city streets, if they're not! Nowhere in the world is there poverty to equal theirs!

A HOME FOR THE HOMELESS

To them, a simple 3-room limestone and brick house (without heat, water or electricity) would be an 'impossible dream' come true."

If you can spare just \$200 to help build such a house, the Diocese will provide the balance needed to provide shelter for those who, like Christ, have no home of their own. Write us today!

SPIRITUAL HOMES NEEDED, TOO

The poor in India yearn for their own churches. They'll donate the labor if someone will provide the money. Just \$3,500 will build a chapel, \$4,000 a school, \$10,000 will help build a parish plant with completed church. A wonderful Memorial for a loved one!

A NUN IN YOUR FAMILY?

Sisters are desperately needed as nurses, doctors, teachers, therapists, missionaries. Just \$300 (\$12.50 a month) will provide complete two-year training for a Novice. The vocations are there. The money is not. Sponsor a Sister of your own!

TAKE A CHILD INTO YOUR HEART

In India, thousands of children have no home but the streets. For only \$14 a month you can "adopt" one of them. Give them an opportunity to grow and learn as self-supporting members of their community, instead of becoming beggars, thieves, or worse! Ask for details.

31 ay

Dear Monsignor Nolan: ENCLOSED PLEASE FIND \$ _____ FOR _____ NAME _____ STREET _____ CITY _____ STATE _____ ZIP CODE _____

THE CATHOLIC NEAR EAST WELFARE ASSOCIATION



NEAR EAST MISSIONS

TERENCE CARDINAL COOKE, President
MSGR. JOHN G. NOLAN, National Secretary
Write: CATHOLIC NEAR EAST WELFARE ASSOC.
1011 First Avenue • New York, N.Y. 10022
Telephone: 212/826-1480

Serving Southern California
1433 Miller Drive
Colton, Ca. 92324
Call: (714) 825-4031
Bill Kaney
Gene Kaney

Dentures

EASY CREDIT TERMS on approved credit for Dental Plates, Partial Plates and Removable Bridges. All credit handled by our office. No Bank or Finance Co. involved.

New Dental Plates In One Day

For anyone short of time...in most cases, if you arrive before 10 o'clock, we can deliver your plates by 5:30 the same day.

FAST PLATE REPAIRS: ONE HOUR IN MOST CASES

LET US HELP YOU

If you are eligible for dental work under your Dental Insurance Plan.

Dr. J.C. Campbell
DENTIST

Two ground floor offices in
SAN DIEGO



North Park:
3795 30th STREET
PHONE 296-6195

370 "D" STREET, SAN BERNARDINO
Phone 888-4222

OFFICES IN OTHER CALIFORNIA CITIES



Downtown:
1027 6th AVENUE
BETWEEN BROADWAY & C STREET
PHONE 239-0115

FREE PARKING
AT ACE AUTO PARK, 910 6th AVE.

ATS
AUTOMATIC TRANSMISSION SERVICE
ED COFFER
3617 India Street San Diego, California 92103
Phone 714/297-0251 • 297-0254 Parts

28 YEARS of continuous & dignified service to the Catholic community

Mission Bay Chapel & Pacific Beach Mortuary, Inc.
4710 Cass St. • 488-5553 • 488-7575

ST. PATRICK'S - San Diego
ANNUAL FALL FESTIVAL
Sat. & Sun. - Oct. 11 & 12, noon to 9 p.m.
Parish Grounds, 3585 30th St., North Park
Games of Fun & Skill - Booths
Food/Refreshment Stands - Valuable Prizes
Music & Entertainment
Free Admission
Sunday-Spaghetti Dinner - 1-6 p.m.
Proceeds for St. Patrick's Education Fund



MISSION PENNIES—Pennies from Sea World's ponds are on their way to St. Kilian's mission school in Rusape, Rhodesia. Wally Walrus presents the pennies to Sister Bernadette Creegan, principal of School of the Madeleine, San Diego; and Eddie Hooper and Elaine Severson of the school. Oct. 19 is Mission Sunday. Watch for special SC mission supplement next week.

Symphony to play at the Immaculata

Tickets have gone on sale for a special performance by the San Diego Symphony Orchestra on Sunday, Nov. 9, at 8 p.m. in the Immaculata at USD.

The performance benefits the San Diego County Ecumenical Conference, according to Msgr. John R. Portman, chairman of the diocesan Ecumenical Commission and pastor of the Immaculata.

CHARLES Ketcham, assistant conductor of the symphony, will preside. After extensive experience in Europe, he was invited by music director Peter Eros to become assistant conductor in 1973.

The program will consist of Brahms' "First Symphony," Bernstein's "Candide Overture," love music from "Tristan" by Wagner, and Rimsky-Korsakoff's "Capriccio Espagnol."

The cultural affairs committee of the Immaculata is hosting the event, originally planned for Nov. 8 but changed due to a conflict in scheduling.

Donation is \$5 for front seating and \$1 for side and rear seating. Tickets are available from the Ecumenical Conference, 1875 Second Ave., San Diego, phone: 232-6385.

Show notes...

"Sing Your Praise to Him," TV Mass for shut-ins, 7:30 a.m. Sundays, KCST-TV, Channel 39. For missalettes: Diocesan Office of Radio and Television, P.O. Box 1127, San Diego, 92111.

"Religion in the News," with Father Patrick Foley and Rev. James Watkins, 7:15 a.m. and 8:55 p.m. Sundays, KFMB Radio, San Diego. Father Foley is chaplain at University High School.

"Who is My Neighbor?" ecumenical religious program with Father Eugene Fischer, 8 a.m. Sundays, KCST-TV Channel 39, San Diego.

San Diego County Recorder Society, Carl Dolmetsch of Haselmere, England, in recorder workshop and recital, Sunday, Oct. 12, 1 p.m., St. Paul's Episcopal church, San Diego.

A look at books

PRAYER AT THE HEART OF LIFE by Brother Pierre-Yves Emery. Maryknoll, NY, Orbis Books. 168 pages, \$4.95.

There are many books about the subject of prayer, but this one is a gem. Brother Emery, of the Protestant community of monks at Taize in France, writes with conviction and clarity.

Over the years he has conducted weekend "retreats" for members of the workers of France, and he has listened to their questions, carefully. What part does prayer have in the alienated life of more or less embittered French working people?

He answers that prayer is at the very heart of life, that it makes the Incarnation of Christ a shared experience, and that the vast invisible God of the Spirit is interested in a world mired in technology. He ends with a vastly illuminating, if too short, treatment on the prayer of married couples.

RELIGION AND WORLD HISTORY by Christopher Dawson. New York. Doubleday/Image. 351 pages, \$2.45 pb.

Christopher Dawson has been described as a man of the finest intellect so far in our century. His studies in the histories of various world religions helped him read himself into the Catholic Church by the time he was 24.

He wrote books that have become classics on the subjects of religion, culture and civilization. This volume is a collection of his shorter articles, many of which have never before appeared in book form.

His theory, repeated over and over again, is that the history of mankind is unintelligible without a knowledge of religions. Religious values force men to set priorities. God knows, America needs this, today!

Father Charles Dollen

On the screens

From Catholic Film Newsletter

FAREWELL MY LOVELY—Adapted from the Raymond Chandler novel, last filmed in 1945 as *Murder, My Sweet*, this is a fond but clear-eyes re-creation of the forties private-eye film.

A hulking ex-convict (Jack O'Halloran) hires detective Philip Marlowe (Robert Mitchum) to find the love of his life, even though she has not bothered to write him during his seven years in jail for bank robbery.

Director Dick Richards gets fine performances from his cast, including John Ireland and Charlotte Rampling, and the simple but sturdy plot still allows for entertaining

complications. **Morally unobjectionable for adults.**

TV MOVIES include *The Mechanic* (Oct. 11, NBC, 9 p.m.)—Charles Bronson and Jan Michael Vincent star in this slick and twisted chiller about a Mafia hit man. **Morally unobjectionable for adults.**

Cinderella Liberty (Oct. 12, ABC, 9 p.m.)—sailor James Caan, bar-girl Marsha Mason team to act out a sappy "adult" soap opera. **Morally objectionable in part for all.**

McNaughton's Daughter (Oct. 13, NBC, 9 p.m.)—made for-TV premiere of a movie about a woman lawyer.

U. S. POSTAL SERVICE STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Act of August 12, 1970. Section 3685, Title 39, United States Code)		
1. TITLE OF PUBLICATION Southern Cross		2. DATE OF FILING September 24, '75
3. FREQUENCY OF ISSUE Every Thursday except last Thursday of July and Dec.		3A. ANNUAL SUBSCRIPTION PRICE \$ 6.00
4. LOCATION OF KNOWN OFFICE OF PUBLICATION (Street, city, county, state and ZIP code) (Not printers) Diocesan Office, Alcalá Park, San Diego, CA 92110		
5. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS (Not printers) Diocesan Office, Alcalá Park, San Diego, CA 92110		
6. NAMES AND ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR		
PUBLISHER (Name and address) Most Rev. Leo T. Maher Diocesan Office, San Diego, CA 92110		
EDITOR (Name and address) Rev. Mr. Michael C. Newman Diocesan Office, San Diego, CA 92110		
MANAGING EDITOR (Name and address) Rev. Mr. Michael C. Newman Diocesan Office, San Diego, CA 92110		
7. OWNER (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given.)		
NAME	ADDRESS	
Diocese of San Diego Corporation Sole	Diocesan Office, Alcalá Park San Diego, CA 92110	
8. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES (If there are none, so state)		
NAME	ADDRESS	
9. FOR OPTIONAL COMPLETION BY PUBLISHERS MAILING AT THE REGULAR RATES (Section 132.121, Postal Service Manual) 39 U. S. C. 3626 provides in pertinent part: "No person who would have been entitled to mail matter under former section 4359 of this title shall mail such matter at the rates provided under this subsection unless he files annually with the Postal Service a written request for permission to mail matter at such rates." In accordance with the provisions of this statute, I hereby request permission to mail the publication named in Item 1 at the reduced postage rates presently authorized by 39 U. S. C. 3626. (Signature and title of editor, publisher, business manager, or owner)		
10. FOR COMPLETION BY NONPROFIT ORGANIZATIONS AUTHORIZED TO MAIL AT SPECIAL RATES (Section 132.122 Postal Service Manual) (Check one) The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes: <input checked="" type="checkbox"/> Have not changed during preceding 12 months <input type="checkbox"/> Have changed during preceding 12 months (If changed, publisher must submit explanation of change with this statement.)		
11. EXTENT AND NATURE OF CIRCULATION		AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS
A. TOTAL NO. COPIES PRINTED (Net Press Run)		42,571
B. PAID CIRCULATION 1. SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES		43,096
2. MAIL SUBSCRIPTIONS		42,096
C. TOTAL PAID CIRCULATION		41,673
D. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS, SAMPLES, COMPLIMENTARY, AND OTHER FREE COPIES		79
E. TOTAL DISTRIBUTION (Sum of C and D)		41,752
F. COPIES NOT DISTRIBUTED 1. OFFICE USE, LEFT-OVER, UNACCOUNTED, SPOILED AFTER PRINTING		396
2. RETURNS FROM NEWS AGENTS		1,344
G. TOTAL (Sum of E & F—should equal net press run shown in A)		42,571
SIGNATURE OF EDITOR, PUBLISHER, BUSINESS MANAGER, OR OWNER		
I certify that the statements made by me above are correct and complete.		<i>Michael Newman</i>



The souls
of the just
are in the
hands of
the Lord

Wisdom 3:1

**HOLY CROSS
CEMETERY
&
MAUSOLEUM**

4470 HILLTOP DRIVE, SAN DIEGO
(Take 47th St. exit from Hwy. 94)

Cemetery office open Monday through Saturday, 8 a.m. to 4:30 p.m.
Mausoleum office open every day including Sunday. Mass for Deceased, 11 a.m. each Friday. Organ recitals before Friday Mass and every Sunday from 2 to 3 p.m.

Father Thomas Prendergast, Diocesan Director of Cemeteries.

CEMETERY OFFICE PHONE - 264-3127
MAUSOLEUM OFFICE PHONE - 264-1043

- I would like information about your pre-need program.
 I would like more information on extended terms purchase plan.

NAME _____

ADDRESS _____ ZIP _____

SEND TO: **HOLY CROSS CEMETERY & MAUSOLEUM**
4470 HILLTOP DRIVE, SAN DIEGO, CA 92102